The Psalter of Dauid in Englisshe purely & faithfully trāslated after the texte of ffeline: euery Psalme hauynge his argument before/declarynge briefly thentente & substance of the whole Psalme.

Johan Aleph greteth the Englishe nacion.

Beglad in ẏ lorde (dere brothern) & geve him thankes: which nowe at ẏ laste/ of his merciable goodnes hath sente ye his Psalter in Englishe/ faithfully & purely translated; which ye may not mesure and Juge aftir the comē texte. For the trowth of ẏ Psalmes muste be fetched more nyghe ẏ Ebrue verite/ in the which tonge Dauid/ with the other syngers of ẏ Psalmes firste sunge them. Let ẏ gostly lerned in ẏ holy tonge be iuges. It is ẏ spiritu
Co.2 all man (saith Paule) which hath the spirit of god ẏ muste decerne & iuge all thynges. And ẏ men quiet
Co ly sittynge (if the truth be shewed
4. thez) muste iuge and stand vp and speke (the firste interpret' holdynge his pease) god geve ye true spirituall & quiete sittynge iuges Amē.

¶ The argumēt of this firste psal.

¶ Thei that forsake the counseles/ the wayes/ the lernyng/ and conuersacion of the vngodly: geuinge thē selue wholl to ỳ knowledge of goddis lawe/ and to live ther after/ are blessed: thoth' are wiked & vngodly The blessed ar likened to a moiste/ fiutful tre faste planted by the water side: ỳ vngodly/ to drie bar̄ dust scatred with the winde.

Blessed is ỳ man which walketh not in the counsell of the vngodly: and standeth not in the waye of sinners/ and sitteth not in the seate of ỳ pestelent scorners.

But hath all his plesure in ỳ la-

we of the lorde: and vpon it his minde is occupyed/ both the daye & nyghte

Sythe a man ſhalbe like a tre planted by the ryuerſide: which will gyue forth hyr frutis in due time/ and hyr leves ſhall not wither: for what ſo ever he ſhall do/ ſhall proſpere.

But ſo ſhall not the vngodly: for they ſhalbe lyke duſte which is diſperſed with the winde.

Wherfore the vngodly ſhall not ſtande in the iugemēt: nether the ſinners maye abyde in the companey of the rightwiſe.

For the lorde aprouethe the waye of the rightwiſe: but ẏ waye of ſinners ſhall periſhe.

¶ The argument into the 2. Pſal.

¶ This pſalme ſheweth who wer ageinſt god and his ſonne Chriſt/ their vaine ſtudy/ howe god above

scornethe their enforsemētis / howre that Christis kyngdome standeth and encreseth whiles thei perisshe / & that the waie of helthe is to truste and to cleve to Christ owre kynge.

Wherfore do the gentiles thus swell ād clustre togith: wherfore do ỳ people of ỳ Jues thus gnaste in vaine:

Wherfore conspyre the kinges of ỳ erthe: ad the chefe preestis thus caste their hedes togither ageinste ỳ lorde and his anoynted:

Sainge let vs breke their bōdes: & let vs cast of their yokes.

But he that hathe his residens in heven derideth them: the lorde scorneth them.

Then shall he thruste them downe in his wrathe: and in his indigna

tion shall he all to trouble them.

God I haue constitute and ordened my
fa kynge: to be ouer Sion my holy hill
her. I shall shew forth the lordis com-
hrist maundement: for he sayde vnto me
iski thou art my sonne whom I haue
ge. nowe openly declared.

God Aske of me/and I shall give the ỳ
fa- nations into thy heretage: to be thy
her. nowne possession thorowte all the
worlde.

Thou shalt smyte thē togith' with
an yerne sceptre: & shalt breke them
lyke erthen vessels.

The Nowe therfore ye kynges be wi-
pro- se & vnderstande: ye rulers of ỳ er-
phet. the be cōtēt to be monyshed & lerned

Serve ye the lorde besely: study to
give hym his honour ioyfully with
reuerence.

Kisse ye ỳ sonne/leste (he being wra

the) power lyfe perisshe for his anger shalbe shortly kyndled.

And they blessed are all men that truste in hym.

¶ The argument into the .3. Psal.

¶ Dauid meruelleth and complaineth to the lorde of the multitude of boldnes of his enimes and committeth hym selue with grete truste to the lorde which will shortly smyte them downe/ for no man els maye save/ and no mā is partaker of helthe but he truste in hym. ¶ The title of the Psalme. ¶ The songe or dite of Dauid fleinge from his sonne Absalon. ¶ This store is writen in the seconde boke of the kynges frome the .15. cap. vnto the .20.

Lorde: se what a sorte ther are that trouble me: full many ther are that rise

ageinste me.

Many ther are that thynke thus vpō my soule: suerly ther is no helpe to be loked for frome god/vnto this man. Selah.

But thou lorde/thou arte mi helpe & my glory: thou lyftest vp my hed.

I the lorde I called vpon with my prayer: and he answerd me even fro me his holy hill. Selah.

I shall lye downe and slepe/I my selue shall vpwake me: for the lorde sustaynethme.

I shal not feare/ye thousādes folke: althoghe they besege me round aboute.

Aryse (lorde) save me (my god): thou shalt geve all my enimes siche a clappe on their chekes that a non the tethes of theis vngodly shal be broken.

It is the lordis properte to save: & thy people it behoveth/to be holpen & endued with thi benefite. Selah ¶ This worde/Selah signifieth ỹ sentence before to be pondred with a depe affecte/longe to be restedvpō and the voyce there to be exalted. ¶ The argument into the.4. Psal. ¶ Dauid sheweth the goodnes of god/and his helpe brought to hym whilis his sonne Absalon coniured ageiste hym/he reproveth the madnes/of the nobles of Israhel cōspiryng ageinste hym:and calleth thē to repentāce/aftyr this he reioyseth of the grete plentuousnes pease ād suernes restored thorow ỹ goodnes of god vnto hym. ¶ The title of ỹ Psalme. ¶ Dauide songe vpon an instrument played for his victory.

When I called vpon ỳ/thou answerdst me: which arte ỳ god of my righteousnes. When I was in a straight thou didest sette me at large: haue mercy vpon me and heare my depe desyre.

O men/howlonge entend ye to turne my glory into shame: howlonge will ye loue vayne thinges and seke lyes? Selah.

I wold ye knewe it/that the lorde hath set apart & chosen vnto hym his saynte: ỳ lorde shall heare whē I call vpon hym.

Al though ye be moued/yet se ye sine not: pōder all thinges in yowre mynd as ye lie in bed, that ye myght so set yowre hartis at reste. Selah.

Make yowre sacrifice with righteousnes: & put yowre truste i ỳ lorde

Many thinke sainge/ se who shall shewe vs ower desier? lorde let thy shyninge face illumine vs.

Thou hast powerd my harte ful of gladnes: whete and wyne have ben encresed vnto them in tyme.

Nowe therfore (thei restored to pe ase) I shall lie downe ād slepe: for thou (lorde) hast so ordred me that I maie live fre and salfe.

¶ The argument into the 5. Psal.

¶ This Psal. is a praier of a man oppressed of wiked enimes/ whom whē he knoweth to be hated of god he taketh harte vnto hym ageine trusting ỹ all perell passed he shall thanke god his sauioure in the congregation of his saintes: wherfore he prayeth god so to lede hym that he be not trapped with their snares and also to caste them downe and

to make gladde the faithfull.

¶ The tytle of the Psalme. ¶ Davids songe played vpon an instrument for his victory into the comforte of his people.

Yſten vnto my wordis (lorde) and conſydre my lowde complainte.

Geue eare vnto my kryng/my gouernet / and my god: for before the do I power forthe my prayer.

Lorde thou ſhalt heare me in the mornynge: in the mornynge ſhal I make my prayer & loke vp vnto ẏ.

For thou arte not the god which maye delyght in the vngodly: ẏ wikked men ſhal have no place with ẏ Synners ſhall not abide in thy preſens: thou hateſte who ſo ever are given to wikednes.

Thou shalt destroye theis troublers with their lies: bloudshe-ders/ and men gyvē to desaite (lorde) thou shalt abhorre.

But I vnder thy plentuouse fauour/ shall go to thy house: & shall worshippe the with reuerente feare in thy holy temple.

Lede me forth of daunger for thy rygh twisnes sake: and from ỹ daunger of my aduersaries: & let thy waye be defensed for me.

For the truthe is not in their mouthes/ in their hartes thei no esse de sayte: their throte is an opune graue/ & with their tonge they flater.

Give them into their sinne/ o god/ let thē fall in their owne counseles: caste them downe headlinge for the multitude of their sines/ for agein ste the theiar rebell.

Verba mea auribus. Psal. 5.

But thei mought reioyse who so ever truste in ỹ: they mought praye perpetually also/and thou defende them that they whiche seke the glory of thy name/mought beglad of the.

For thou lorde shalt be fauourable & gracious to ỹ right wise/thou shalt compase hym roundaboute/ with thy goodnes lyke as with a shylde.

¶ The argument into the. 6. Psa.

¶ This Psalme conteyneth a feruent desire/and prayer of a mā grevously deiecte/and wounded in his harte and sore fearynge dethe / but afterwarde reioysinge of helth restored hym. ¶ The title of the Ps.

¶ The songe of Dauid for his victory played of the ten strynged instrument.

Domine ne. the firste. Psal. 6.

H lorde / rebuke me not in thy wrathe: nether chasten me in thyn anger.

But deale favourably with me (oh lorde) for full sore broken am I: heale me lorde for my bones ar all to shaken.

My soule trembleth sore: but lorde howe longe?

Turne the (lorde) and delyver my soule: save me for thy mercys sake

For they verily that are in thys dedly anguyshe cannot thinke vpō the: in theis helly paynes who may prayse the?

I am wery with syghing I shall water my bed euery night with my teares / so that it shall swimme in them.

My face is wrinkled and dried vp with kare and anger: my enymes

have made it full thinne with trouble.

Avoide from me ye workers of wikednes: for the lorde hath harde my complaintis powerd oute with wepinges.

The lorde hath/harde my depe desyre: the lorde hath receiued my petition.

All myn enymes shall be shamed and astonned they shall be put to fligh̄t and confounded sodenly.

¶ The argument into the. 7. Psal.

¶ Jn this Psalme / Dauid desyreth to be delyured frome the troublous and perelous persecution of Saule: he remembreth his innocency he prayeth for the possession of his kyngdome ẏ the people mygh̄t be gathred to god: all cursed mens hastenes put a waye/aftir this he

O omine deus meus in te. Dsal. 7.
declareth that theis vngodly shall perysshe with their owne swerde/ and so at laste he concludeth in the prayse of god.

¶ The title of the Psalme.

¶ The songe of Dauid played vpon a certaine musicall instrumēt which he sunge to the lorde as concernynge the besenes to the which Lusshe the sōne of Jemini put hym Rede thistory in the seconde of y kynges .the.16.Cap.

¶ This Psalme seruethe to be sayd of a man falsly veyed and troubled.

O lorde which arte my God/ my truste is in the: saue me from all that persecute me and delyure me.

Leste this man rauesshe my lyfe

like a lyon: tearing my soule/ nomā delyvringe me.

Lorde my god if I haue committed this thinge: if I be aboute to do so wiked a thinge:

If I haue not done good for evel: ye/ if I haue not done good to my enymes/ frely delyvrīge them from perelis:

Lete my enymye psecute my soule and take it: lete hym cast downe my life & burye my glory. Selah.

Aryse lorde ād shewe thy selfe/ repressinge the wrathe of my troublous aduersares with worthy vēgeaunce: make me at ẏ laste to enioye the authorite which thou haste given me.

For so shall the congregation of thi people be gathred to gither before the: ye/ if ther were no nother

cause / yet at the leste for ỹ delyue-
rãce of thy poore congregation set
forthe thy power.

LOrde which arte the iuge of the
people: iuge me after my right wis
nes and innocency which thou es-
piest in me.

LEt the wikednes of the vngod-
ly (I praye ỹ) be made ons an ende
of: & thou (o rightwise god) serchest
of harte & reynes / give prosperous
good lucke to the rightwise.

MY defence is in god: the saviour
of them which are of pure and per
fet harte.

GOd is a rightwise iuge: ād he is
the God whose vengeaunce is redy
at all tymes.

YF this man will not turne hym
frome his evell: but will whet his
swerde cõtinually / bende his bowe

and prepare it to shote.

He shall prepare dedly arowes for his owne selfe: and smyte his owne company.

Lo he traveleth & groneth forth wikednes: he hath conceived laborious affliction & at laste bringeth forth lyes.

He digged a pitte and haue made it holowe: & he is fallen into the dyke which he made.

& he mischefe which he entended me shall fall vpon his owne hed: & his violēs which he ordened for me he shal bringe vpō his owne croune

I shal magnifye ỹ lorde after his owne rightwisnes: & I shall sprede the name of the lorde which is ỹ moste highest.

¶ The argument into the. 8. Psal.

¶ This psal. is an highe praise of

god in the which Dauid/ with grete admiracion magnifieth thineſtimable euerlaſting vertu ād power of god/ maker of all thinges/ declaring him ſelue every where gloriouſly: but eſpecially ſhewinge vnto man his fauour / his beneficens and liberall goodnes. ¶ The title of the Pſalme. ¶ The ſonge of Dauid committed to the chaunter to be played vpon the harpe.

Orde/ ye/ ower lorde/ howe woundrefull reverēte is thy name i every lāde: which haſte lyft vp thy highe magnificenſe above the hevens.

Ye and that of the mouthes of ỹ lytelſouklinges haſte thou ſtableſſhed thy myghty prayſe ageinſte thy enymes; to ſmytdowne aduer-

Domine dominꝰ noſter. Pſal. 8.

ſary/ & hym that will avenge hym ſelfe.

I ſhall therfore lokeyp and wonder at thy heyens: lo/ theis are the workes of thy fyngres / the mone/ and ſtarres/ thou haſte ſet them ſo goodly.

And lo/what thige is mā mortall that thou thus remembreſt hym: what is the ſonne of Adam ẏ thou regardeſte hym ſo gretly:

Thou haſte made hym not mych leſſe ād inferior then Angeles: with ſo grete dignite & glory haſte thou endued hym.

Thou haſte made hym lorde of thy handy workis: thou haſt caſt all thinges vnder hys fete.

As flocks of ſhepe all herdis of nete: and alſo the wylde beſtis.

Heules of the aier and fyſſhes of

¶ Cōfitebor tibi domine. Psal. 9.12
the see: ād what so ever swymmeth in the water.

Lorde/ye owre lorde: howe woundrefull reverent is thy name in all the erthe?

¶ The argument into the. 9. Psal.

¶ Dauid in this Psal. singeth his songe of victory: in the which he giveth thankes for his noble victory vpō Goliath/ afterwarde he extolleth the rightwisnes of god which delyvreth his childern in tyme: at the laste he cōcludeth with prayer desyering god to represse and to quenche the vngodly.

¶ The title of the Psal.

¶ The songe of Dauid committed to the chaunter of the quere to be sunge vpon their musicall instrumentis.

Cõfitebor tibi dom. Psal. 9.

I Shall magnifye the lorde with all my harte: I shall shewforth all thy myracles.

I shal reioyse & glory in ẏ: I shal sprede thy name/o ꝯ moste higheste

For thou hast brought it so to passe/that all my enymes ar fled: thei ar ded on falling vpon a nother/in their flighte.

For thou hast geven sentẽce with me: thou hast affirmed my cause/ thou sittest in iugement a rightwise iuge.

Thou hast sore blamed ẏ haithen the vngodly is fallen downe ded: thou hast qnenched their name for ever.

O thou aduersary/hast thou destroyed for ever? hast thou throne downe cytes? is their memoriall

with them ded as thou thoughteſt to bringe to paſſe:

No verely/ for the lorde raigneth yet ſtill for ever: his ſeate of iuge-ment is made redy.

He ſhal iuge ỹ worlde of his right wiſnes: & ſhall geve ſentence vpon the people evenly.

The lorde ſhalbe a refuge for the poore oppreſſed: in time of adflictiō

In the ſhall thei truſte that know-we thy name: for thou wilt not for-ſake the ſekers of the lorde.

Synge ye to the lorde which dwel-leth in Sion: declare his noble fac-tis amonge the people.

For he maketh inqrence for mur-ther & forget not the bloudſheders: he ſhalnot forget the kryinge of ỹ poore afflicte.

Haue mercy vpō me (lord) beholde

my adfliction which I suffre of my haters: lifte me vp even frome the very thresshold of dethe.
That I mought remembre all thi praises withyn the gates of Zion: I shall reioyse of the helth which thou hast brought.
The haithen are drowned ī their owne pitte: & their fete are tyed in their owne nette which they bent so prevely.
Noble is the lorde and full wyde is his pow': in that the vngodly is thus trapped in his owne snare/for siche is his praise. Selah.
The vngodly shal slide downe to hell: & all haithen that forgete god
But the poore forsakē shalnot be forgotē for ever: nether ẏ good hope of ẏ afflict shal alwayes be vayne
Aryse lorde/let not ẏ mortall man

prevaile: execute iugemente vpon the haithen.

Lorde ſmyte them with feare: let the haithen to knowe their ſelves mortall. Selah.

¶ The argumēt into the.10. Pſal.

This Pſal. is a prayer ageinſte the perverſe/ malitious & importune men oppreſſinge & vndoinge the poore afflicte with crafty violēce in ẏ which alſo their intollerable pryde/ their vngodlines and both their craft to hurte & their ſtudy are all deſcribed.

Wherfore abydeſt thou ſo farre (oh lord)? wilt thou be hid from vs in tyme of ower adflictiō?

Whylis the vngodly is a lofte he pſecuteth ẏ poore afflicte: let them be ſnared with their owne crafty

Quare domine recessisti. Psal.10

desaite which thei study fore.

For what thinge so ever liketh hym that he praiseth / he bendeth him selfe al to lucre: he kareth not whether he speke well or euell of the lorde.

This vngodly man loketh a lofte/ he regardeth not ỹ there is eny god: nether is he in his thoughtis.

What thinges he take in hande/ thei prosper a longe tyme to his mi de thy punyshment is liftvp high frome hi/ he thinketh to cast downe all his enymes with a blaste of his mouthe.

He thinketh in his harte I shall not fall: I shal cõtinue thorout the worldis with owte hurte.

His worldis fwlme in piury/ frau de/ & deceite: what so euer his tõge saith it his iniury and shrewdnes

He lieth bet to katche de kaicd vil lages: he killeth the innocent preve ly/his eyes are fast vpon the poore wretches.

He laieth preuy watches/he lieth bent lyke a lyon in his denne to de-voure the poore afflicte: he destroy-eth him whiles he drawe him into his nette.

He maketh hym selfe lyke a sikle wicke mā: but the poore afflicte fal a waye thorou his strenghte.

He thinketh in his harte: god ka rith not for theis men: he turneth his face frome them/ and will ne-ver se them.

Aryse lorde (oh god) lyftvp thy hāde: despise not thy poore afflicte.

For howelonge shall this vngod ly blaspheme god: for he sayth in his harte that thou scist not.

But thou seist verily/for thou beholdist iniury and indignacion: ād when it shall please the/thou wilt declare thy selue in very dede.

The poore afflicte cōmitteth him selue to the/ which art wonte to be an helper to the yonge fatherlese.

Alto breke the strength of the vngodly & hurtfull man: folowe vpō hym serchyng owte his vngodlynes & then shall he nowhere apere.

The lorde is kynge for ever: and theis haithen vngodly haue perished and are fallen from his erthe.

The desyers of the poore afflicte the lorde hath harde: thou shalt giue them a quiet minde/and thy eare shall be intent vnto them.

To delyure ỳ yonge fatherlese/ & poore oppressed: soỳ this mortall mō stre be no more feared vpō ỳ erthe.

¶ The argument into the xi. Pſal.

¶ Here Dauid chalengeth thes mē which made hym to a voide and to flee frome every parte of the lordſhip of Iſrahel hauynge no place to hyde hym. He doth here alſo declare his truſte in god and magnifieth his iugement ageinſt both good and evel. Rede thiſtore in the i. of the kynges frome the. xx. Cap. vnto the. xxvii. ¶ The title of the Pſalme. ¶ ffor Dauidis victory was this Pſalme ſunge.

IHaue put my truſte in ỹ lorde: wherfore then bid ye me flee downe frome yower hill like a birde? For lo the vngodly have bente their bowe/and have ſet their arowes theryn: to ſmyte the perfit in harte eſpied in prevy places.

For thet is no place ſuet to abyde yn: but what (I praye ye) have ỹ righteouſe deſerued?

The lorde is reſident in his holy temple: in heuē is his ſeate regall/ his eyes lokeforth/ he beholdeth to eſpye the ſonnes of men.

The lorde examineth ỹ righteouſe but he hateth in his harte ỹ vngodly/ and the man alſo that loveth violenc and wronge.

He will ſend fyer vpon the vngodly lyke rayne: brenninge lightninges/ brimſton/ and whot whirlwindes: for ſich parte ſhall thei drinke.

For righteouſe is the lorde: he loveth ỹ righteouſman and fauoreth the maintayner of the righte.

¶ The argument into ỹ. xi. Pſal.

¶ Here Dauid complayneth of the comen fall in euery place of right-

wisnes and faith: and ỹ the krafty deceitfull flatereres occupye all places: he prayeth the lorde to have mercy of the poore afflicte whom thei vexe/and that he wolde helpe them accordynge to his promise.

HElpe lorde/for full fewe faithfull are lefte: amonge the children of men.

It is but vanite what so euer on speketh to a nother: thei flater falsly shewynge on thinge with their mouth: and kouerynge a nother in their harte.

The lorde shall kut theis proude spekynge tonges: owte of theis false glaverynge mouthes.

Which saye thus/of tho thinges which we make/we will chalenge authorite of oure owne tongee: ower mouthes are ỹ authorite: who

shulde be ouer lorde to commaunde vs?

For the destructiō of my poore afflicte āde for the wailynge of theis nedeone: nowe shall I ryse (saith ỳ lorde) he shall saye with him selue I shall bringe them into sauynge helthe.

The lowe/the speches of the lorde are pure speches: they are lyke silver purified and tryed to the vttermost in erthen caldrens.

Thou lorde preserue theis poore ones: kepe them from this wiked nacion for ever.

The heie vngodly hover aboute in every place: and where sicke bely bestie are promoted / ther encrese thei wiked childeine of men

The argument into the .13. Psa.

Here Dauid set in a Jeoperdous

straight: calleth i his anguisshe to god for helpe: lest his enymes reioyse of his fall and that he rather hī selfe myght reioyse of his receiued helth & so magnifie worthely god his sauioure.

owre lōge lorde wilt thou tarei? wilt thou forget me forever? howe longe wilt thou turne thy face fro me?

Howe longe shall I thus continue musynge with my selfe: filling my harte full of sorowe daye be daye?

Howe longe shall myn enymye be thus exalted over me?

Beholde & answere me lorde/ my god: kepe me wakinge leste ỳ slomber of deth cum vpon me.

Y leste peraxenture myn enymie

maye saye I preuailed ageinste him: for yf I fall my troublers wil reioyse.

But I trust in thi mercy/my harte shalbe glad of thi helpe: I shall giue thãke to my lorde for he hath rewarded me.

¶ The argumẽt into ỹ. 14. Psal.

¶ Here Dauid complaineth all to be full of vngodly and very damnable men: he describeth their naturall disposition which there may no thynge be more corrupt/filthi & violent/and then he sheweth that vengeaunce abideth them: & helth abideth the innocentes whom thei trede vnder their fete.

THe foliss the wiked men/ thinke in their harte: ỹ e god is not.

Shamed and abhomi-

nable thinges do thei: nowhere is there ony that will do good.

The lorde loked frome hevene downe vpon the men: to se if ther were eny that had eny knowledge or regarded god.

And sayd/ is euery man and all togither swarued so farre frome ỹ waye/ perisshed and vnprofitable that ther is no man that wyll do good: not ony.

Are thei so farre besidis them selve all theis workers of wikednes? se/ thei devoure my people as ony shuld eteup brede/ thei are holden with no feare of the lorde.

Therfore thei shalbe feared with feare incomparable: for god hath shaken the bones of thy besegers.

Thou shalt despise them because god hath repelled them: for god

ls in the iuste and rightwise natiō
Thei scorned thē because thei fo-
lowed the counsell of the poore af-
flicte and put all their truste in ỳ
lorde.

O h/ wolde god that the sauynge
heit the wolde ons cum to Israhel
frome Zion : that the lorde wolde
make an ende of the captiuite of
his people/ ỳ Jacob might be glad
and Israhel might reioyse.

¶ The argument into the. 15. Psa.

¶ In this psal. is described of wh-
at liuinge & with what maners ỳ
right citesens of heven and mem-
bres of Christis chirche muste be
ornowernde and endued.

LOrde who shall dwel in
thi tabernacle? Who
shall sitte in thei holy
hill?

Even he that liveth in ſengle and pure innocency: ſtudeth to do rightwiſnes and ſpeketh the truthe even from his harte.

He that bakbiteth not with his tonge: and in no thinge hurteth his neghboure: nether ſuffreth him to be reviled or hurte vnworthely.

But abhorreth ſiche ſclaunderous and naughty pſons: and ſiche as worſhip the lorde he ſetteth myche by. He and what ſo ever he ſwereth: he will performe: althoghe it be to his grete hurte and hinderaunce.

And lēdeth not his money for avauntage: neth' receiveth giftis agei-ſte eny innocent.

He that studieth to do theis thinges: ſhall abide all wayes and never be moved.

¶ The argument into the.16. Pſa.

Conserua me domine. Psal. 16.

In this Psalme Dauid desireth goddis helpe: affirminge that god hath no nede of his goodis / but y his goodis ought to serve his poore neghbo'rs which he call sayntis and thei that bestowe their goodis of eny other thynge then profiteth theis sayntes / make Idols with them.

Defende me (god) for I have trusted in the: o my soule saye thou vnto y lorde: my goodis profit the nothinge at all.

I shall therfore study with all my harte to helpe thy noble sayntes: whiche yet live vpon the erthe Or thei which bestowe their goodis of eny other thynge shall make them Idols ād folouwe feruently straunge goddes.

I shall not offer their bloudy sacrifices: no I will not knowe ne remembre the names of their Idols

The lorde is the portion of my heritage and my substance: my lot is in thy hande.

The lottis fell to me happely into plesaunte places: A goodly riche heritage chaunsed to me.

I shall thanke the lorde which hath well counseld me: but yet my raynes teache me theis thynges be nyghte.

I set ỹ lorde evermore before myn eyes: fore whils he is at my right hande I shal not slyde.

Therfore my harte shall Joye & my tonge shall reioyse: ye my bode shall haue suer reste.

For thou wilt not so forsake mi soule that it shulde goo and abide

Exaudi domine iusticiam. Ps. 17

in ỳ grave: neth' wilt thou the' suf
fre thi saynte to go into corruptiõ
Thou shalt shewe me the pathe
wheryn I maye go to life: thi pre-
sens filleth men with all gladnes/
all ioye is ever out laied be thi rig-
ht hande.

¶ The argument in to the. 17. Psa

¶ This Psalme is a fervent praye-
er of Dauid: to be delyvred frome
the persecution of Saul as he dyd
in the. 7. Psalme declaringe his in
nocency desieryng helpe: he descri-
beth the proude behavio' and vayne
studye of his persuers: and at la-
ste he knowledgeth his felicite to
stande in the knowlege of god.

¶ The prayer of Dauid.

Hide hea' my righteouse
prayer / and take vp my
peticion: geve hede vnto

my prayer which I bidde with pu
re mouthe.
Let thi iugement declare my in-
nocency: shewe thi selfe to have re
specte vnto the righte.
Serche my harte/ and loke into it
even in ẏ nighte: trye me as metall
with fyer/ & yet shalt thou finde ẏ
my thought differ not fro my wor
I endevred my selfe to avoi- (des
de menis wayes/ accordynge to thi
worde: & I kept thē ī the waie that
fledde vnto me.
Make faste my stepis (I praie ẏ)
in thi pathes: leste my fete slide.
Upon ẏ I call for thou arte won
te to heare me (o god): laye thin ea-
re to me and heare my speche.
Declare thy excellēt mercy: whi-
ch artewonte to save men trusting
ī ẏ frome ẏ risers ageīste thi right
(hande

Exaudi domine. Psal. 17.

Kepe me even as the aple of thyn eye: and hyde me as thoughe I were vnder the shadewe of thy winges.
Hyde me frome the violēt vngodly: hyde me frome my emines closinge me in to take a waie my life
Which have their prevy riches: & speke proudly with their mouthes
Nowe laye thei a waight at ower stepes: their eyes have they fastened vpon vs to espye if they maye at eny tyme caste vs to ẏ grounde.
He lieth bēt like a lyon evē flatte downe for his proie to be devoured he lurketh like ẏ yonge lion in his preuy denne.
Aryse lorde & prevent him/cast hī downe: delyvre mi soule from ẏ vngodly whō thouvseste for thi swer
Delyuer vs frome theis mor-de. tall men which are thy hāde wher-

with thou smytest: even ẏ mortall men addicte to this worlde.
Which desyer their pte in this presēt life: to have their beles filled with thy tresure/ ⁊ their childern to have enoughe/ ⁊ also to leve to their neves.
But I armed with thy rightwisnes shal beholde thy face: ⁊ shalbe satisfied whē I shal vpwake arising in thi beuteous similitude.
¶ The argument into the. 18. Psa.
¶ This psal. is a noble victorious songe in ẏ which Dauid firste declareth his feruēt truste in god. then he expresseth with howe grevous evels he was oppressed/ afterwarde he sheweth ẏ power of god/ ād his will towerd hī ⁊ ẏ by ẏ descriptiō of a grete tēpeste/ he sheweth his deliuer aunce/ his innocēcy/ goddis iugementis ageinst all men/ his gret vi-

ctory of his enemes/ ẏ metvelo⁹ en-
crese of his kīgdome/ his pow² for e-
v² cōfirmed/ at laste cōcluding ẏ ps.
with a praise & prophecy of Christe
Rede thistore of Dauid ī ẏ two fir
ste bokes of ẏ kinge. ¶ The title.
¶ The songe of Dauid ẏ ꝑuāt of
ẏ lorde which sange this praise to
ẏ lorde whē nowe thorow ẏ lorde
he having ẏ victory escaped ẏ han
dis of Saul & of all his enimes.

TOthi m²ci shal I cleve (lor
de) which art mi strēgthe
The lorde is my rok of
stone/ my bulw²ke/ my de
liverer/ mi god/ mi defēd²/ vnto wh-
os faithfulnz I betake mi selfe: mi
shilde/ my saving pow²/ my refuge.
I magnified & worshiped/ ẏ lorde
ad so was I saved fro myn enimes
Vedly anguisshes invaded me; &

ỹ soden rysings like a roring floude
of theis mē of ꝑdicion assailed me.
The straight helly ieopdes closed
me in: ỹ snares of deth hāpred me.
But while I was in this strait I
called vpō ỹ lorde: I kried vnto mi
god/ & he harde my voice ī his kingꝭ
hause: my kryinge cā vp to his ears
For ỹ erthe was moved & trēbled:
ỹ fete of ỹ hilles stagarde & were
smitē all to poud'/for he was āgre
E moke ascēded/ as ye wold saye/
into his nostrels & fyer devouryng
all thingꝭ flowe out of his mouthe
& he spouted forth burnyng coles.
He lefte the heuens & cam downe:
a derke cloude was vnder his fete.
He rideth vpō a swyfte foule & fle
ith: borne with ỹ wīges of ỹ wīde
He made him a preve closet/powe
ringe derknes roundaboute his ta-

bernacle: congeling ther vnto blac-
ke waters into thicke cloudes.
But at his shyninge presens/theis
derke cloudes vainished awaye a-
geine: with haile stones and fyery
thundre boltis.
The lorde thōdred ī ẏ heuēs: ẏ mo
st highest sent forth his voice/with
haile stones ⁊ fiery thondre boltis.
He caste forth his arows ⁊ thr-
we thē downe: he sent forth mych
lyghtenyng ⁊ cast thē in to grete fe
While thou thretenest ⁊ bla- (are.
mest (oh lorde) blowynge forth thi
wīde: ẏ holowe bākes of the flou-
dis are sene vnder drye: ⁊ ẏ founda
tions of ẏ worlde stande naked.
He put downe his hand frō above
⁊ toke me vp: he drwe me out of mi-
He delyvred me frome (che wat'rs.
mighty enimes / ⁊ fro my haters:

for thei prevalled agein ſte me.

He prevented me beinge in ieoperde with his helpe: the lorde was my

He led me forth & ſet me (ſocoure at large: he defended me becauſe he favoured me.

The lorde gave me after my right dealynge: and rewarded me accor-ding vnto ỳ purenes of my handis.

I. obſerved verily ỳ waies of ỳ lor-de: & fell not vngodlely fro my god

For I had all his decrees before myn eyes: and I dydnot thruſte a waye hys lawe from me.

I. behaved my ſelfe purely & pfi-tly towerd hī: & toke grete hede leſt I ſhulde cōmit eny evell thynge.

And the lorde hath rewarded my right dealynge: and the purenes of my handis which he aproveth.

For thou arte holy to ỳ holy man

¶ offreſt thy ſelfe pure to ỹ pure mā
¶ with the pure innocent thou dea-
leſt pure innocently: ¶ with ỹ ſhre-
wed mā thou plaieſt ỹ overwhart.
Thou haſt verely ſaued thi poore
oppreſſed people: ¶ haſt caſte dow-
ne men that loke alofte.
Thou (lorde) haſt lyghtened my
candle: my god hath putawaye my
derkenes with his lyghte.
Thorow ỹ have I broke ỹ wholl
raye of the bataile: thorow my god
I overlepte the walles.
God is he whos dedis are pure ād
perfecte: the wordis of the lorde are
purifyed ¶ tryed lyke as with fyer
he is a bukler to all ỹ truſte i hym.
For who is god but the lorde? who
is a defender but owr god?
Even the ſame god which hath
derked ¶ endued me with a lordely

powr: & hath furthred my waye spe-
He hath made my fete as (dely.
lyghte as the fete of gotes: and hath made me to overrunne places were they never so highe.

He hath exercysed and acustomed my handis with batayle: & hath made me to breke bowes of stele with my armes.

Thou hast defended me with thy savinge shylde & bukler/ & thy right hāde staied me: thy favourable ientlenes made me to have thovert hande of my enymes.

Thou dydest hedge yn my waye that I myght go frely therym: so y my heeles shulde not slyde.

I folowed vpon my enymes and toke them: and never turned vntyll I had slayen them.

I slewe them/ for they myghe not

stand in my handis: thei were thro ne downe vnder my fete.

Thou hast taught me to fyght/ye and that with a puissaunt power: ¶ as many as rose ageinst me/thou hast thruste them vnder me.

Thou broughtst it so to passe/ y̆ my enymes were fayne to turne their backes: ¶ I made thē awaie y̆ they kryed but there (hated me. was noman to helpe thē: thei kried to y̆ lorde/but he answerd thē not.

I knocked them togither as small as duste layed redy for the winde: I trode them as small as the dirte of the streates.

Thou hast delyvred me from this chydyng and contencious people: ¶ hast made me ruler over the gentyles/the folke of whom I had lytel knowledge served me.

As sone as they hatde of me they cam togither and did homage vnto me: the lyinge aliauntis were made subiectis and servantis vnto me.

Theis aliauntis were made dye for feare: and trembled whyles they were shytvp in stronge holdes.

And yet lyveth ý lorde: my defender mought be prayſed/and god my saviour mought be exalted.

Even god which hath gevey me power to auenge me of my enimes: and hath subdued ý people to me.

Which hath delyvied me frome myn enymes: he hath set me over them which rose ageinst me & hath delyvied me frome ý violent man.

Wherfore I shal magnifye ý (oh lorde) with hyghe prayse amonge the nacions: and shall synge with thankis gevynge vnto thy name.

Which hath made grete helth for his kīge: he hath dealte iētely with his anoynted Dauid: and also with hys seade into everlastynge.

¶ The argument into the.19. Psal.

¶ In this psal. Dauid declareth ỹ excellent vertue and power of god/ expressed in the meruelous creatiō of this present worlde above: ¶ then he sheweth the preciousnes of goddis lawe/ at ỹ last he prayeth to be preserved frō sinne ¶ that what so ever he thinketh or speketh mought be plesaunte and accepte before god

The hevens declare the maieste of god: and ỹ firmament sheweth what are his workes.

One daye succeding a nother whetteth continually owre thoughtis: ¶ one nyghte folowing a nother encre-

ſethe owne knowledge.

Theis creatures have nether ſpeche nor wordes: nether is their voices eny where harde.

And yet their poyntyng and ſhewyng hath taught all the worlde: & their dumme ſpeche hath gone forth into all ẏ coſtes of ẏ worlde.

He hath faſtened in them a tabernacle forthe ſonne: thie ſonne cometh forth of his cloudes lyke a brydegrome/ ye lyke a freſſhe valiaunt knighte to make his courſe.

From ẏ fartheſt eaſte parte of ẏ heavens cometh he forthe: hauynge his recourſe vnto the other extreme: nether is their eny mane that maye hyde hym frome his heate.

The lawe of the lorde is perfect/ refreſhinge the ſoule: the teſtimony of ẏ lorde is faithfull miniſtrynge

wysdome to the vnlerned.

The commaundemētis of ỳ lorde are ryght: makynge glad the harte

Tho thynges which god cōmaundeth are playne and pure: and lyghteth the eyes.

The feare of the lorde is pure and holy/abydynge for ever: ỳ plesures of the lorde are true and right in every parte.

More worthy to be desyred then goolde and precious stones: swetter then ỳ honey cōbe when it dropeth

And thy servant is taught & monyshed by them: that same observynge of them is a grete rewarde

Who may perceyve and consydre what thynge is synne? purge me frome secrete evels.

Also turne thou theis grete synnes frome thy servāt: lest they haue

dominacion over me/and then shall I be pure and clete frome every grete synne.

Let the speches of my mouth ād ỹ thoughtis of my harte be plesaunte & accept vnto the: lorde my defender and my redemer.

¶ The argumēt into the. 20. Psal.

This psal. is a prayer in ỹ which the people praieth for the helth of Dauid goynge to an harde & Jeoperdous bataile: and it is a ioyfull thankyng for his helth ād victory geven hym of god. ¶ The title.

The dyte of Dauid committed to the chaunter to be sunge.

When thou arte in eny straynte/then ỹ lorde mought heare the: the name of the god of Jacob mought set the in savegarde.

He mought sende ỳ helthe frō his holy place: and from Zion mought he strengthen the.

He mought remembre all thy offeryngis: & thy brente sacrificis he mought accepte. Selah.

He mought geve ỳ thy hartis desyre: & mought stablysshe all thi entēt

We shall reioyse ī thi helth/in the name of owre god lyfte we vpo w' baners with triumphe/when ỳ lorde hath geven the thy desyre.

And let every man saye: nowe dō I knowe that the lorde hath preserved his anoynted.

He hath harde hym from his secrete hevenly place: ye & that in the savynge power of his right hande

Sum trusted in their charietes/ād sum in their horse: but we called vpon the mighty name of the lorde

which is ower god.

Nowe thei ar thruste downe and all fallen: but we stande and are made faste.

The lorde preserved vs/he is ower kynge: and answerth vs when we call vpon hym.

¶ The argument into the. 21. Psal.

¶ This psal. is a victorious songe in ỳ which ỳ people reioyseth with thankis for the victory & other benefitis of God with the which he endued Dauid so excellently. And they prayse god thorow whois goodnes he accepted all thynges thankfully.

Lorde/ the kynge shall ioye in thy power: and shall reioyse gretly in thy helpe.

Thou hast geve hym the desyers

of his harte: and the prayers of his mouthe thou hast not turned a waye. Selah.

Thou hast prevented hym with all maner of benefytis: thou hast set a crone of precious stones vpon his hed.

He asked lyfe of the/ thou gavest it hym: ye ād that a full longe lyfe.

Thy helpe turned hi to grete glory: thou hast endued hym rychly with noble fame and clearnes.

For thou hast set hym i sich estāte that he maye flowre perpetually in all maner of goodnes: thy counfortable presens maketh hym glad

For this kynge trusteth in the lorde: & he strengthened with ỹ mercy of ỹ moste hyghest shal not swarve

Thy hāde hath overtaken all thy enymes: thy right hand hath holdē

as many as hated the.

Thou hast brent them lyke a bren-nynge fornace: when thy indignacion waged hotte.

The lorde swelowed them vp in hys wrathe: & fyer consumed them.

Their progeny perished frome the erthe: and their posterite wer worne owte a monge the men.

For they had bent their myschefe vpō the: thei began counseles which they myght not brynge to passe.

Thou hast set them before ỳ for a marke: ỳ with thy bowe thou mightst shote them even in their faces

Be thou lyfted vp lorde in thyn owne pow': whe shall synge with prayse and magnifye thy strengthe.

¶ The argument into the. 22. Psal

¶ Here Dauid declareth hym selfe playnly to be the very figure of

Christe. Wherfore fyrst of all he singeth & expresseth his grete deiection and downe fall: & anon aftir his exaltation/his encrese and purchesyng of his kyngdome/even to the vttermoste partes of the lande and the continuance ther of vnto the worldes ende. ¶ The title of the Psal. ¶ It is the songe of David committed to the over chaunter to be sunge of the erly harte or of the daye starre.

MY god. My god: lo/wherfore forsakest thou me? howe farre is thy helpe frome my oute kryinge? My god/shall I thus krye and call vpō the all daye and yet wilt thou not heare? shall I krye all nyght & never ceasse?

Verely yet arte thou that holy on

whiche dwellest in Israhel eptol-
lynge the with prayse.
Owre fathers trusted vpō ẏ: they
trusted vpon the ⁊ thou delyvredst
They kryed vnto the and (them.
were delyvrede: thei trusted vpon
the and were not sha med.
But as for me/I am but a worme
ad no man: even the very opprobry
of the men/and an abiecte from the
vyleste folke.
All ẏ see me made but a laughyng
stocke on me: they mocked me with
their lyppes: and waged their hed-
des at me.
Saynge/this vylene referred all
thynges to the lorde: let hym nowe
delyvre hym/yf he wyll/for he lo-
veth hym well.
But yet thou arte he which led-
dest me owte of my motherswome

my nowrne refugy / even frome my mothers teates.

As sone as I came i to thys worlde I was layed in thy lappe: thou arte my God even frome my mothers wome.

Go thou not farre frome me: for my trouble draweth nyghe/nether is ther eny man that will helpe.

Ther are beset me rowndaboute grete sturdy steares: ye/ý fatte bulles of Basshan haue hedged me yn.

Lyke a roryng lyon pantynge & gappynge for his proye: their mouthes ar opune vpon me naked before them.

I sanke a waye lyke water: all my bones shoke oute of ioynte: my harte with yn me melted a waye lyke

The moyster of my body (waye. was dryedvp/ & I was lyke a pot-

sherde: my tōge cleved to the sydes of my mouth/ thou hast vreste me to my grave.

For even lyke dogges they came aboute me: the chyrche of noyous mē hedged me yn/they dygged thorow my handes and fete.

I mā myght have tolde all my bones: & they gasynge vpon me thus petiles entreted / toke their plesure

They parted my over clothes to them selve: and for my tother cote they casted dyse.

But thou (oh lorde) be not farre: o my strength / haste the to come & helpe me.

Delyver my lyfe frome the deth stroke: and my deare soule frome the wodnes of theys dogges.

Save me from ỳ mouthes of theis lyons; and defende my poore sim-

plenes frome the hornes of theis vnicornes.
I shall sprede thy name amonge my brotherne: in the myddes of the congregation I shall prayse the.
I saye / ye that feare the lorde se ye prayse hym: all ye of the seade of Jacob gloryfye hym & all ye of the progeny of Israhel/ feare hym
For he hath not despysed nor abhorred the troublus affliction of ye poore: in no maner of wise turneth he his face from him: but when he kried vnto hym he harde hym.
I shall prayse the in the grete cōgregatiō: I shall performe my vowes before his worshypers.
The meke men shall eate and be satisfyed: thei ye seke the lorde shall prayse hym/ their harte shall lyve and ioye for ever.

The dwellers in the extreme partes of the erthe shall remẽbre themselves & be turned to the lorde: & all haithen nations shall fall downe before the.

For the kyngdome is the lordes: & he is lorde over all nacions.

All the ryche men of ẏ erthe shall eate & do hym homage: thei shalbe bowed downe before hym and descende into their graves / for thei maye not prolonge eny lyfe to their soules.

But their posterite shall serve hi: and shalbe noumbred to the lorde for ever.

And thus their chylders chyldren shall shewe ẏ righteousnes: which he hath geven to the people which is yet to be borne.

¶ The argumẽt into the. 23. Psal.

¶ In this psal. Dauid declareth & setteth forth ỳ mervelous fuerte of ỳ truste in god/ād also how blessed a thinge it is. ¶ The songe of Dauid

THe lorde is my pastore & feader: wherfore I shal not wante.

He made me to feade ī a full plentuous batle grownde: & dyd dryve and retche me at layser by the swete ryvers.

He restored my lyfe and led me by the pathes of rightwisnes: for his names sake.

yeif I shulde go thorow the mydes of deth: yet wolde I feare non evel: for thou art with me: thy staffe and thy shepe hoke counfort me

Thou shalt sprede and garneshe me a table/ye and that in the syght of myn enymes: thou shalt souple

my hed with oyntment/ & my full cuppe shall laughe vpon me.
Ye/and thy mercy & ientlenes shall folowe me all my lyfe: I shall sitte in the house of the lorde a longe tyme.

¶ The argumēt into the.24. Psal

¶ In this psal. Dauid syngeth all thynges to be ỹ lordis / howe woundrefully he hath layde the foundation of the erthe vnder the see & yet therthe apereth above it: he asketh a question who shal entre yn to the kyngdom of god/ & answerith ther to/concludynge all thynges be they never so stought & strōge to be obedient to his worde & to be opened at his plesure whiche is the most valeaunt & glorious kynge. ¶ The tiule of the Psalme.

¶ The songe of Dauid.

Domini est terra. Psal. 24.

The erthe is the lordis ād all that is conteyned in it: the rounde worlde ād all that inhabit it.

For in ẏ see hath he set hyr foundatiōs: ⁊ hath bylded hyr above ẏ

Who shall clyme into ẏ (floudes hyll of the lorde? or who shall abyde in his holy place?

An innocent in his dedes and he ẏ is pure ī harte: that hath not extolled hym selfe proudly vnto vanite/ neth² hath sworne for eny desayte

This man shalbe fed with the blessinge of the lorde: ād with the mercy of god his savioure.

This is the nation geuen all vnto him and seketh hym: this is the very ryght Jacob. Selah.

Oh ye gates lyft vp yower selves ye gates everlastīge be ye opened: ⁊

this glorious kynge shall inentre. Who is this kynge that is so glorious? it is the myghty valeaunte lorde/noble in power/a lorde excellent in strength to wage bataile. O ye gates lyfte vp yowre selues: ye gates everlastige be ye opened & ỹ glorious kynge shall inentre. Who is this kynge that is so glorious? it is the lorde of hostes/ it is he/ ỹ is thys glorious kynge. Sela

¶ The argument into the. 25. Psa.

¶ This Psal. is a prayer of an holy man oppressed with synne & with the hasty violence of his enimes wherfore he praieth the lorde to delyure hym from his synnes: to teche hym his wayes to deliure hym from the fury of his enymes/ and that for his mercyes sake thorow which he was wonte to save sicke

ae trusted in hym and not to forsa
ke synners holden yet with eny fe
are and truste which both he kno-
wledgeth of hym selfe: and at laste
he setteth to a lytell prayer for all
the people of god. ¶ The title.

¶ The songe of Dauid.

Vnto ỹ (oh lorde) I lyft
vp my minde: my god I
truste in the / let me not
be shamed leste myn eny
mes reioyse vpon me.

For they shall not be shamed who
so ever depende vpon the: but they
shalbe shamed ỹ wrongfully hurte
innocentes.

Shewe me thy wayes lorde: & wō-
te me to thy pathes.

Lede me forth for thy faithfull
truthes sake: acquaynte me with ỹ
for thou arte god my savioure / of

whom I depende perpetually.

Lorde remembre thy mercy and thy gracious savoure: for in theis thynges thou excellest even from the begynnynge.

But ỹ sinnes of my yougth with my vngodlynes also/remembre thou not: remembre me accordyng to thy goodnes & for thy mercyes sake (oh lorde).

Good and righteous is the lorde: wherfore he will instructe and teche synners the waye.

He wyll make the lowe lyons to gooyn rightly and in good ordre: and will teche meke men his waie

All the pathes of ỹ lorde are mercy and faithfulnes: to thois men whiche kepe touche and conuenaunte with him.

For thi names sake (oh lorde) for

geve me my wykednes: for it is very myche.

Who so ever that man be that feareth the lorde: he shall teche hym ỳ chosen rightwaye.

His mynde shall enioye good thinges: and his posterite shall possesse the lande as right heritage.

The lorde is a secrete suer thynge to them that feare hym: and them shall he make to knowe his conuenaunte and promyse.

Myn eyes shalbe ever vpon the lorde: for he will drawe my fete owte of the net.

Beholde me and have mercy vpō me: for I am a lone forsaken / full of affliction.

The sorowfull syghes of my harte encrese more and more; lede me oute of myn Anguysshe.

Beholde my poore state and my heuenes: forgeue me all my synnes
Considre my enimes for they ar full many: and with furious hatrede thy persue me.
Kepe my soule and delyure me lest I be shamed: for I have put my truste in the.
Defende me that I maye lyue rightly hurtynge noman: for of the do I depende.
Redeme & lose Israhell (oh god) from all his aduersytes.

The argument into the. 26. Ps.

Here Dauid declareth into the exaample of goodmen howe ernestly (god approvynge it) he was geven to innocency fleynge the company of evel men geuinge grete study to godlynes aftyrwarde he declareth what vengeaunce a-

bydeth ẏ vngodly: whils he him sel ve lyved faithfully ⁊ howe ẏ he desyred no thīge more then ẏ glory of god to be sprede a brode ⁊ knowne.

BE Juge for me (lorde) for I am porposed te lyve innocently: ād whyles I truste in ẏ lorde I shall not wavere.

Prove me (lorde) ⁊ serche me: trye my reynes / and my harte / lyke as metall with fyer.

For thy mercy is ever before min eyes: ꝯ lede my lyfe in thy faithful nes.

I have not delyghted in the company of vayne men: nether have I associated my selve with theis holowe and subtyle men.

I hate the chyrche of hurtfull ād noyous men: nether have I conspi

red with the vngodly.

I shall endevre my hãdes to be pure/voyde all desait: and thy altare (o lorde) shall I go aboute.

To synge thy prayse and to shewe forth: what so ev' woundrefull dede thou hast done.

Lorde / dere beloved is thy house vnto me: and the seate of thy beutefull tabernacle also.

Take not a waye my soule with the vngodly: nether yet my life with theis bloudy men.

In whos handes desaygħte is turned and kanueste: and their right hande is full of brybes.

But I lyve harmles and innocently: redeme me and have mercy vpon me.

My fote is fastened in a place well worthy for me: in the congregatiõs

I shall magnifye & prayse ỹ lorde.

¶ The argumẽt into the. 27. Psa.

¶ Dauid sunge this Psalme: beynge in sum grete perell in the which he remẽbrynge the promyse of god dyd animate hym selfe strongly ageinste so present and stormy tempestes: promysynge hym selfe victory vpon his enymes and quyete lyfe in hevenly meditations / he maketh his vowe to gyve thankes / and thus he confirmed with faste hope desireth the helpe of god praynge to teache him his waye: and ageine he exciteth hym selve to trust strongly in god. ¶ The title. ¶ Dauidis songe.

THe lorde is my lyght and my sauynge helthe: of whom then shall I be a fraydes

The lorde is the stronge defense of my lyfe: of whom then shall I be a frayde?

When the noyous and harmfull me which were my aduersares fall vpō me to devoure mi flesshe: then shall they smite them selfe ageinst the rocke and fall.

Ye and yf they pyche felde and bende their ordinaunce ageinste me: yet shall not my harte feare.

Yf batayle be bente ageinst me: yet shall I truste to te promyse of god

One peticion asked I of the lorde which I wyll folowe vpon: that is/ I mygh̄t sitte in the house of ỹ lorde all dayes of my lyfe.

Where I mygh̄t beholde the beutefull regalty of the lorde: and viset his holy temple.

For he hath hyd me as thogh I

were in hys tabernacle in tyme of pesecution: he shall hyde me in the prevy place of his tente/ and shall lyfte me vp in to a rocke.

He shall geve me the over hande of myn enymes which have compassed me yn: and I shall offre ioyfull sacrysices I shall synge and playe the psalmes before the lorde.

Lorde heare my voyce/ I call vpō the: have mercy vpon me and answere me.

My harte thoughte vpon the: I sought to se ỹ/it is ỹ lorde ỹ I seke

Turne not thy face frome me: suffre not thy servant to slyde in thy wrathe: hytherto hast thou bene my helper: caste me not nowe awaye/nether forsake me(o god my savioure.)

For where my father & my mo-

ther fayled me: there the lorde gatherd me to hym.

Lorde teche me thy waye and lede me forthe in the right pathe: frome them that laye awaight for me.

Let them not take their plesure vpon me which are my troublous enymes: lyinge witneses stode together styffe ageinste me.

Thois violens had grevously oppressed me: had I not beleved to enioye thois thinges which are goode amonge the lyvynge men.

Depende and waight thou vpon ỹ lorde: be thou stronge/it is he that shall strengthen thy harte/depende vpon the lorde.

¶ The argumēt into the. 28. Psal.

¶ Here Dauid expresseth his prayer wherby he beinge in some grete perell as paraventure in the cō-

iuratiō of Absalon/ fyrst desyreth the helpe of God: furthermore he prayeth that he hym selfe beynge innocent myght not be ioyned wyth the ỹ harmfull in vēgeaunce takinge/ then desyreth he that worthey iugement myght fall vpon theis vngodly. After this he remēbreth a certain hymne wherin he geveth God thankes for his victory and helth/and laste of all he biddeth a prayer for the people.

VPon the (lorde) do I call which arte my stronge defense: despyse me not/ nether forsake thou me: vnlesse I be lyke men let downe into their graves

Heare my prayer: whyls I krye vnto the and lyfte vp my handes vnto thy holy temple.

Plucke me not in to vengeaunce with the vngodly/ with thois which studye for shrewednes: spekynge pesably with their neghbours whyles they noryshe evell in their hartes.

Gyve them as they deserve and after their malicious study: geve them after their dedis/acquyte thē their deservynge.

For they regarded not the workz & dedes of ẏ lorde: he shal therfore destroye them/ & not edyfye them.

Praysed be the lorde: for he hath harde ẏ depe desyres of my mynde

The lorde is my strength he is my bukler in hym trusted my harte & I was holpen: wherfore my harte reioyseth & I shall magnifye hym in my songe.

The lorde is their strengthe: and

a savynge power to preserve hys anoynted.

Save thy people/ do good to thy heretage: fede and governe them/ & lyfte them vp for evermore.

¶ The argument into ỹ. 29. Psal.

¶ This is a prayse in ỹ which David magnifyeth god for his power and vertue which he declareth by thondre & other hevẽly tẽpestes also he reioyseth of his beneficẽs shewed vpon his people of Israhell.

GEve vnto the lorde ye that excell in myghty power: geve ye vnto the lorde honour and the prayse of his power.

Geve the lorde worshype worthy his name: honour the lorde in his holy kynges haule.

The voyce of the lorde is in the watery cloudes: God whois maie-

ste is to be feared with reverence thondreth / the lorde is declared vpon grete waters.

The voyce of the lorde is passynge stronge: the voyce of the lorde is full of maieste.

The voyce of the lorde smyteth to gither ceder treis: the lorde breketh to gyther the cedres of Libani.

He maketh the mountayns of Libani & Hireion to lepe to gither lyke calves: thei ranne to gither like ỳ calves off vnicorns.

The voyce of the lorde: casteth ād kutteth forth fyery lyghteninges

The voyce of the lorde maketh ỳ deserte to quake: the lorde made evyn the deserte of Kades to tremble

The voyce of ỳ lorde maketh hartes and does to grone and to braye: and vnkovreth the thicke wodes/

which all maketh for his praise to be sayd in his temple.

¶ The lorde ruleth over the vniversall floude: the lorde there kepeth residens/a kynge everlastynge.

¶ The lorde ministreth strength to his people: the lorde is beneficyall to his people gevynge them prosperous pease.

¶ The argument into ỳ. 30. Psal.

¶ In this psal. David geveth thākes for his helth restored: wher vpon he declareth with a depe affecte ỳ goodnes of god which sēdeth aduersite to his chosen for a good ende: which is but an howre in respecte to the ioyes everlastynge: here he maketh protestation that he desyreth not longe lyfe but only to mayntayne and to encrese tho thynges which make for goddis glory ¶

the helth of his sayntes. ¶ The title of the Psalme. ¶ A songe or a dyte sunge and played in the dedicacion of Davidis house.

I Shall exalte the (lorde) for thou haste exalted me: and haste not made my enymes to reioyse vpon me.

O lorde my god/I have called vpon the:and thou hast healed me.

Lorde / thou haste led my soule forth of my grave/thou hast restored my lyfe lest I shulde have gone downe into the pitte.

Ye sayntes of the lorde synge vnto hym a prayse:& se that ye spreade his holy memoriall.

For it is but a moment that hys wrath endureth:but longe is ỳ lyfe that cometh of his benevolence. Weppynge and waylynge cometh

yn at the even tyde: but anon after gladnes aryseth with ẏ morninge

When all thynges wer prospero⁹ aboute me/ I thought with my selve that I shulde never slyde.

Lorde/of thy good will/thou stablyssedst my kyngdome lyke an hill: for as sone as thou hadst turned a waye thy face/ I was a stonned and troubled.

The lorde called I vpon: to the lorde dyd I make my prayer.

I sayd with my selfe: what profyteth my lyfe yf I be put nowe ĩ to my grave? shall the duste of my karcasse magnifye ẏ/or yet declare thy faithfullnes?

Heare lorde and have mercy vpon me: (lorde) be thou my helpe.

Thou hast turned my moornynge into ioye: thou hast shaken me

oute of my mourninge sacke & clethed me with gladnes.

Wherfore my tonge shall synge thy prayse/ & shalnot ceasse:(loide my god) I shall magnifye ỹ with prayse into everlastynge.

¶ The argument into the.31. Psal.

¶ In this psal. David sheweth by what thynges he stablesshed his hope: what he desired/of what thinges he complayned: & in what state he was/and mynde when he was compassed in of Sauls hoste in the deserte of Maon: when for anguysshe of mīd he sought flyghtes but all in vayne. After this he moveth vs to consydre the mervelous goodnes of god ageinst every man ỹ feare hym: and exhorteth to seke ỹ knowledge of God which mays not forsake eny ỹ depēd vpō hym.

In te domine speraui. Psal. 30.

IN the (O lorde) have I trusted / let me never be shamed: for thy rightwisnes sake delyvre me.

Bowe downe thyn eare vnto me spede the to delyvre me / be thou my stonney rocke wherupō I myght sitte fast / be thou my stronge defensed castell wherin thou maist preserve me.

For thou arte my rocke and my bulwarke: wherfore lede thou me forth for thy names sake and take the charge of me.

Lede me forth of the nette which they have set so prevely for me: for thou arte my strength.

I betake my spirit into thy handes: for thou shalt redeme me (lorde my god) which kepest true promise at all tymes.

I hated theis vaine witches obs-
ervinge inchauntmentes: for I cle-
ved and trusted to the lorde.

I shall ioye and reioyse vpon thi
mercy: for thou hast loked vpon mi
affliction/ & hast knowne my sou-
le beinge in anguisshe.

Nether hast thou shit me vp in ỹ
handes of my enymes: but hast set
my fete at large.

Haue mercy vpon me/ for anguis-
she and tribulation ar com vpō me:
my face/ soule/ and body/ ar wasted
awaye for anger.

My lyfe is brokē sore with siknes
and my yeares with sorowfull sig-
hes: my strength is wasted for so
row of minde beholdinge thynges
amisse/ & my bones wer consumed

I was revyled of all my aduersa-
ries/ and chefly of myn owne negh-

boure: myn owne familiare acquaintance abhorred and feared me: & they that se me. a non ranne forth at dores frome me.

I fell frome their hartis/clene forgoten as on ye had bene ded: I was as a thynge all forlorne.

For I harde grete offenses put vpon me/ye and that of many men: feare closed me aboute when they toke their counsell to gither agein ste me/for they counselled craftely to take a waye my lyfe.

But I trusted in ye (Lorde) I sayd that thou arte my god.

The tyme of my age is in thy hãde: delivre me frome the hande of myn enymes even frome thẽ which persecute me.

Let thy presens shyne vpon thy ꝑvãt: save me for thy mercyes sake.

Lorde suffre me not to be shamed for I have called vpon the: let the vngodly be shamed and be noumbred with them that ceasse in their graves.

Let their lyinge mouthes be made dumme: which speke proude thinges arrogantly with despite agein ste the righteousman.

Oh howe bountuous are thy good thinges which thou hast layed vp in store for thy worshipers: ye/ which thou hast done all redy to them which committe them selves to thy faithfull promyse / ye and before all mortall men.

Thou kepest them from the stomblynge stockes of theis proude mē; and hydest them prevely before ye: thou hydest them in thy tabernacle frome their sclaunderous tonges.

In te domine speraui. Psal. 31.

Praysed be the lorde for he hath wrought his excellent mercy mervelously with me: ye and that in a cyte well defensed.

I. when I fled so hastely thought saynge: I am cast oute of thy syght: but yet for all this thou hardst my desyer when I kried vnto the.

Loave ye the lorde as many as are his sayntes: the lorde defendeth and kepeth his faithfull and rewardeth theis proude doers plentuously.

Be ye stronge and he shall stablesshe youre hartes: as many as depende and truste vpon the lorde.

¶ The argument into the. 32. Psa.

¶ In this Psalme. Dauid declareth all punyshment to come for sinne. Wherfore he affirmeth ye man to be happy whos sinnes ar forge-

ven: also that the defense of god co
meth thorow pure cōfessynge of o-
wer sinnes vnto hym and instant
prayer: then techeth he howe men
shulde knowe ẏ iugements of god
which dealeth punyshment to the
vngodly and good thingz to ẏ go-
odmen: wherof the good men maye
gretly reioyse in god. ¶ The title
of the Psalme. ¶ An instruction
or a lesson of Dauid.

Blessed is he whos vngo-
dlynes is forgeven: and
whos sinnes ar kovred.
Blessed is that man to
whom the lorde rekeneth not his
sinne: nether is ther in his spirit e-
ny dessemblinge desaite.
Whyles nowe I helde my pease
dayly musinge with my selue: and
other whiles kried oute: my bones

wasted for sorowe.

For daye and nyghte thy hande pressed me downe: mi moister was dryedup like as on tosted in ỳ middis of somer. Selah.

I shall knowledge my sinne and shall not hyde mi wikednes: I thought sayinge with my selve/ I shall confesse my vngodlynes which is ageinste me to the lorde: and thou even straite forgavest me my wykednes which openeth hir selfe by my vtwarde sinne. Selah.

For the which/ even every sainte shall praye vnto the in tyme of besechynge: and then if affliction come vpon hym like a grete swellinge floude/ yet shall it not touche hym.

Thou arte my defender frome tribulation: thou shalt kepe me/ and

shalt make me glad exceedingly for my deliveraunce. Selah.

I shall instructe the/ and teche ỹ the waye wherein thou maist go: I shall counsel the / and se for the right well.

Se that ye be not as horse or mule which are vnresonable: whos chaues muste be restrained with bit & bridle/ lest they stryve ageinste ỹ.

Many sorowes fall vpon the vngodly: but hym that trusteth in ỹ lorde: mercy closeth rowndaboute.

Beglad therfor in the lorde and reioyse ye righteouse: make ye mery all faithfull and vpright in harte

¶ The argument into the. 33. Psa.

¶ This is a very prayse/ worthy myth to be noted and red/ in the which first he exhorteth vs to magnifye god: then he sheweth all thi-

ges to be repleniſhed with his goodnes/ makinge mencion of his mᵛ velous creacion and governaunce of this worlde/ And atlaſt he ſingeth on god to have made and to give all thinges/ and to be ever mᶜ cifully preſent with his beloued/

Eglad ye righteouſe for the lordes ſake: for praiſe becometh iuſte men.

Magnifye ye the lorde in praiſe with harpe and lute: ſinge ye vnto hym with ten ſtringed inſtrumentes.

Singe ye vnto hym a newe dite: tune it ſwetely with ioyfull melody.

What ſo ever the lorde hath inſtitute: it is right/ all his dedis procede of faithfulnes.

He loveth to do all thinges right-

wisly and in due ordre: therthe swimmeth in the mercy of the lorde.

By the cõmaundement of the lorde/ heves were made: and all their ornowrements at his biddinge.

He gatherd to gither and included the waters of the see as ye wold saye into a botell: & laydvp their depneses like tresure.

Let all regions therfore feare ỹ lorde: let all that inhabit the rownde worlde drede hym.

For it is he which so sone as he had spoke the worde/ al thinges were present: every thinge standeth perfecte even as he commaunded.

The lorde scatreth the counselles of the haithen: and maketh vaine the thoughtes of the people.

But the counsell of the lorde stãdeth for ev̄: ỹ thoughtis of his har

te endure thorowte all worldes.

Happe is that nation which hath the lorde for their god: even ỹ people whom he choseth to hym selfe in the place of his possessed hereta

From heven the lorde lok=(geth downe: and beholdeth narowly all men.

From his suer seate: beholdeth he all the inhabitours of the erthe

He made also ỹ hartz of all men: he vnderstandeth what so ever thei have done.

A kynge is not saved because he hathe a grete hoste: nether the valiaunt capitaine escapeth perels thorow his owne puissaunt pow².

That horse shall deceive the/ by whom thou lokest to be saved: he shall not delivre the be he never so stronge.

Exultate iusti in. Psal.33.fo.50.

But beholde/it is the lordis eye ỹ is vpon them which feare hym: and depende vpon his mercy.

That he myght delyure their soules frome deth: and norisshe them in tyme of honger.

Owre soules mought truste in ỹ lorde: he is owre helpe and in stede of a bukler.

In hym shall owre harte ioye: for we truste in his holy name.

Thy mercy lighten vpon vs (Oh lorde) even as we depende and truste vpon the.

¶ The argument into the 34. Psa.

¶ In this Psalme Dauid moved of that same singlere benefyte by the which god mervelously preserved hym when he was knowne of Achis kynge of palestine (whos kynges were called alwaies Abi-

melec/wher he was in ieoperdy of his lyfe prayseth excedyngly the cure and goodnes of god ageinste his beloved. Exhortynge also every man to the diligent study of innocency and goddis worshipe/with the which who so ever are endued they muste nedis be delyvred frome all trouble and abounde in almaner of goodnes. ¶ The title of this Psalme. ¶ The songe of Dauid aftir that he had fained hi selfe madde before Abimelec there changinge his mouthe and his witte whom when he had put oute of his house he went his waie. Rede this story in the firste of the kynges: cap. 21.

I Shall prayse and magnifie the lorde at all tymes: his praise shalbe in

my mouthe continually.

In the lorde my ſoule ſhall glory: the meke ſpirited ſhall heare and be gladde.

Magnifie ye the Lorde with me: and let vs exaltte his name all to gither.

Beſely ſought I the lorde/and he anſwerde me: he delyvred me frome all thinges that I feared.

They ſhall loke vnto hym and ſhall make haſte:and their faces ſhall not be ſhamed.

This poore afflicte perſone as ſone as he called vpon hym/ý lorde harde: and he preſerued hym frome all ſtraight anguiſſhe.

Even the Angels pyche tentes rownde aboute them that feare the lorde:and delyvre them.

Taſte and beholde howe good is

the lorde: happe is that man that trusteth in hym.

Worshype ye the lorde which are his saintes: for his worshipers shall never wante.

Stronge lyons shall fainte and famesshe for honger: when no good thynge shall fayle the diligent sekers of the lorde.

Have done childrene ād heare me: for I shall instructe yowe vnto goddis worshipe.

Who so ever thou arte which desyrest to lyve: and lovest longe lyfe to delight in goodnes.

Kepe thy tonge frome evel reporte & thy mouthe frō desaitful spechе Se thou do noman wronge: but bē de thy selfe to goodnes: seke studiously and folowe vpon pease.

The eyes of the lorde are fastened

vpon ỹ righteouſe: his eares lyſtene vnto their kryinge.
But the grimme countenaũce of the lorde is ſet vppon theis that do wronge: even to kut oute their memoriall frome therthe.
But thos men kry and the lorde heareth: & he delyvreth them oute of evere ſtrainte.
Hull nyghe is ỹ lorde men broken in harte; he ſaveth the contrite in ſpirit.
Although he full many evels fall vpon the righteouſe: yet the lorde delyvreth them from them all.
He kepeth all their bones: ſo that not on of them be broken.
But every trouble ſhall make an ende of ỹ vngodly: and ỹ haters of ỹ righteouſe ſhal be ſhakē a waye.
The lorde ſhall loſe & redeme ỹ li-

fe of his ꝑvantes: nether shall they be destroied who so ever committe their selves to his faithfull cure.

¶ The argument into the. 35. Psal

In this psal. David standynge faste in his innocency lokyng suerly for vengeaunce to be taken vppon Saule and his flaterers abydynge for goddis helpe / desyreth the punyshement of Saule with his flaterers / and helth for hym selfe: but theis two thynges desyreth he not but for the good wyll of God: for his glory and prayse.

Iude set ageiste mi adversares / smyte downe them that fyght ageinste me.

Take a non vnto the / shilde ¶ buckler: ¶ ryse vp spedely to helpe me.

Set oute thy speare ¶ come forth

to mete my persuers/close them in/
ād saye thou vnto my soule: I am
thy helthe.

Let thē be confounded with sha-
me and ignominy yᵗ seke my soule:
let thē be cōstrained to turne their
backes / let them beare opprobry yᵗ
thynke me eny evel.

Let them be lyke duste be fore yᵗ
wynde: and the angels of the lorde
shakynge them to naught.

Let the' wayes be beset with der
kneses and slibery: ād the angel of
of the lorde persuynge them.

For they have prepared their pit-
fall & their nette for me with owt
cause: with oute cause also have
they reviled & sclaundred my soule

Let his iniuste vexacion fall v-
pon his owne necke vnwares: let
hym be hamperd in his owne net

which he hath hid: let hym fall into his owne mischefe.

But my soule mought ioye in the lorde: and begladde of his helpe.

All my inwarde partes shall saye lorde who is lyke the: which delivrest the weake afflicte from his stronger: and the sely veyed from the thefe.

There arose violent witneses: and asked me thynges which I never thought.

They acquyted me evel for good: leving my soule all alone with oute eny helpe.

I my selfe (whyls they were blameworthy) clothed me with sacke: and scurged my soule with fastige and gave my selfe wholl to prayer for them.

I behaved my selve to thē as tho-

ghe every on of them had bene my neghboure and myn owne brother I wente bent vnto ỹ grownde mournynge all in blacke as on ỹ had buried his mother.

But they (whyls I thus febled my selfe) reioysed/ & were gathetd to gither: there came with them ỹ moste vyleſt abiectes to scorne me/ whom I loked nothynge for/ they rente my fame/and ceassed not.

Flateryng parasytes all thynge verydige: gnasted vpon me withe their tethes.

Lorde howe lõge wilt thou se me thus entreted? restore my soule/ fro me theis peteous & seditious men delyvre my life frome theis lyons.

I shall magnifie the with prayse in ỹ grete congregacion: emonge ỹ mighty people shall I prayse the.

Let not my false enymes reioyse vpon me: let not my haters wynke of eche other into my desayte with oute eny cause.

For they speke no thynge peasably: and ageinste the meke spirited of the erthe they paynte their colourde desaites.

They writhed their mouthes ageinste me/sainge: fyghe/fyghe vppō hym/owre eyes have sene the thinge for which we longed.

Se thou hast sene (lorde): ceasse thou (lorde) no lenger/be not farre absent.

Stryse/Awake/for my defense in iugement: to affirme my cause/my God and my lorde.

Gyve sentence with me for thy tryghtwisnes sake (lorde my god) lest they reioyse vppon me.

Let them not saye emonge their selves: fyghe vppon hym/ we have our pleasure: let them not saye we have devoured and conuicte hym.

Let them be shamed and also cõfounded to gither that thus reioise vppon my trouble: let them be clothed with shame and ignominye ỹ thus swell ageinste me.

Let them be glad and reioyse ỹ favour my rightwisnes/and make them to saye: ỹ lorde mought ever be magnifyed whom it have thus pleased to set his servant at reste.

And my tonge also shall speke of thy rightwisnes: dayly shewynge forthe thy prayse.

The argument into the. 36. psal.

In this psal. David considreth mervelously the plentuouse goodnes of god powred oute into all thi

ges of the which consyderation the more he resteth the more he merveleth of ỹ frowerdnes of ỹ vngodly which althoughe it be never so grete/yet God shittheth not his goodnes frome them: also he syngeth howe that the chosen perceyve his goodnes by a more blessyd and especyall waye then eny other.

¶ The title of the Psal. ¶ The songe of David the lordes servante

THe vngodlynes of the synfull man persuadeth me in my harte: ỹ there is i hym no feare of god For he standeth in his owne consaight: whils his worthy iniquite groweth into his extreme hatrede What so ever he speketh it is wickednes and desaite: he refuseth to be taughte be cause he wolde not

do well.

As he lieth in his bed he studeth and inventeth myschefe: wher vpon he setthym selfe into a waye not good and escheweth no thynge that evel is.

O lorde even vp vnto the hevens stretcheth thy goodnes: ye and vp to ỳ clowdes recheth thi faithfullnes thy rightwysnes is hygher then the highest hilles: thy iugementes are full depe and botumlesse/lorde thou savest man and beste.

How excedynge cleare and noble (o god) is thy mercy: howe precio also are they which comit them to thy faithfull cure as vnto the shadewe of thy winges.

They shalbe satisfyed with the plentuous tresure of thy hause: and thou shalt geve them drinke of thy

delicious and plesaunte floudis.

For with the is the very well of lyfe: & we/endued with thy lighte/ shall se at the laste the very lighte.

Stretche forth thy mercy to them that knowe the: and thy rightwisnes to the vpright in harte.

Let not the proude men fall vpō me: nether let ỹ vngodly move me.

There shall fall ỹ workers of iniquite/they shalbe castoute: & maye nowhere abyde.

¶ The argument into the .37. psal.

Let not the prosperite of evel mē move the good (saith David here) & that all thynges shall well happen to the fearers of god/& to them ỹ lyve of rightwisnes/ & that theis shalbe blessed ī tyme to come when ỹ vngodly (howe so ever thei apere to flourisshe here for a tyme) shalbe

kut awaye and vtterly deſtroyed.

Rete not thy ſelve with theis kurſed harmfull men: nether envye angtely theis wo:kers of wikednes.

For even lyke graſſe anon ſhall they be kut downe: and lyke ý grene freſſhe beute of the flower ſhall thei wyther awaye.

But cleve thou to the lo:de & ſtudye to do good: and thou ſhalt inhabite the lande/lede thy life in good faitfullnes.

Thou ſhalt delight in ý lo:de: for it is he that ſhall geve the what ſo ever thy harte deſireth.

What ſo ever thynge thou takeſt in hande committe the forther aunce there of to ý lo:de: truſte in him & he ſhall bringe all thynges to go-

od passe.

He shall lede forth opunly thy ri-
ghtwisnes even lyke the light: and
thi right livynge shall he make to
shyne lyke the middaye.

Suffre/bestill/and let ỹ lorde wor-
ke: abyde his plesure/be not angry
with hym that prospert̄ his waye
which is the man that is geven to
desayte.

Refraine thy selfe frome wrathe:
let thy anger be blowne ov̄ be not
moved to revenge.

For who so ever are harmfull ād
kursed shalbe kutawaye: but thei
that abyde the lordis plesure shall
inheret the lande.

It shall not be longe but the vn-
godly shalbe clene gone: thou shalt
consydre his place/but he shall no-
where apere.

Meke sprited with paciēt suffre's shall inheret ẏ lande: and thei shall have plesure with mych prosperite And for this cause ẏ vngodly shal have indignacion at the rightwise: and shall grinne vpon hym with his tethe.

But the lorde shall laughe hī to scorne: because he seithe his daye of iugement at the hande.

The vngodly shall drawe oute their swerdes: thei shall bende their bowes to smite downe ẏ poore karefull afflicte/and to slaie the right treders in the waye.

But their swerde shall smite thorowe their owne hartes: and their bowes shalbe broken.

That litell is beter which the rightwise man hathe: then ẏ manifolde riches of ẏ glorious vngodly.

For the ſtrengthe of the vngodly ſhalbe broken: but the lorde ſuſtaineth the righteouſe.

The lorde approueth the dayes of the perfecte faithfull: and their heretage ſhalbe perpetual.

In tyme of aduerſite they ſhalnot be ſhamed: in tyme of honger they ſhalbe well ſatiſfied.

When the vngodly ſhall periſhe: and the enymes of the lorde beinge in fatte paſture at their higheſt then ſhall they vanyſhe awaye like ſmoke.

The vngodly ſhall borowe & blowe togither other menis goodes and never repaye: but the righteouſe ſhall do mercy & geve forth graciouſly.

And they that do good to the righteouſe ſhall inheret the lande: and

they that do evel shalbe kut awaie
For of the lorde the stepes of th-
is man are directed/ and he fauou-
rth all thynges that he take in hā
When he shall fall he shall (de.
not be hurte: for the lorde putteth
vnder his hande.
Verely I have ben yonge and ol-
de: and yet sawe I never the right-
wise forsaken/ or his seade beggyn-
ge their brede.
But dayly he doth mercy and len
deth: & his seade is in a blessed en-
Eschewe evell and do go- (trese.
od: and thou shalt abyde for ever.
For the lorde loveth that at is do
ne rightly and in good ordre/ nether
forsaketh he his sayntes: but they
shalbe layed vp for ever when the
seade of the vngodly shalbe kutof.
The rightwise shall inheret ẏ lan

de: and shall dwell vpon it for ev.

The ysdome shall ever be in the mouthe of the righteous: and his tonge shalbe occupyed in that which god iudgeth good.

The lawe of his god is in his harte: the stepes of his fete shall not slide.

The vngodly beholdeth the (de. righteous: and seketh occasion to slaye hym.

But the lorde will not leve hym to his hande: nether shall he repute hym vngodly although he be so iuged of the wiked.

Abyde the lordes, observe his waye: and he shall exalte the to his heretage/when thou shalt se the destruction of the vngodly.

I se this sturdy and fearfull vngodly rootynge and dilatynge hym selfe: lyke a tre never removed fro-

me his naturall firste soyle fressh ly spredynge his braunches.

And anon he vainished a waye/ & lo/he nowhere apered: I sought hī but he was not founde.

Take good hede vpon the innocent and marke wel hym that seketh the righte: for sich a man at ỳ laste shall enioye that plesaunte But theis sinfull men shal-(reste be destroyed all to gither: at the laste the vngodly shalbe kut awaye Helthe shall come vnto the righte- wise men frome the lorde: he is their strength in tyme of tribulacion The lorde for a suerte will helpe them: and will delyvre them frome the vngodly: and he will save thē because thei haue trusted in hym.

The argumēt into the. 38. Psal.

Dauid here cast into a grevous

Desease desyreth god to take of his hande althought he be worthy to suffre it: he complayneth here mervelously of the intollerable payne/ of the forsakinge of his frendis ¶ of the cruelte of his adversares: ¶ at laste he desyreth goddis helpe to whom he betake hym selfe. ¶ The title of this Psalme. ¶ The songe of Dauid for his remembraunce.

PVnishe me not (lorde) of indignacion: nether chastey me in thy wrathe.

For thi Arowes are sore smitey into me: and the desease which thou hast cast vpon me presseth me downe sore.

¶ There is no helth in mi flesshe for thi wrathe: the' is no reste i my bones for my synnes.

For my synnes have pressed do-

wne my hed lyke an heuy burden:
they are hevear then I maye bea-
My olde preuy sores festred wi(re
thyn/and nowe are thei broken fo-
rth: for my nowne folyshnes.
I am depressed and sore broken: I
walke in continuall moorninge.
For a foule botche occupieth all
my thyghes: so that ther is no hel-
th in my flesshe.
I am feble/ & sore broken: I gnast-
ed with my tethe for sorowe of my
Lorde all my desyres ar (harte.
before ẏ & my sorowfull syghes are
not vnknowne vnto the.
My harte trembleth and panteth
for sorowe/my strength faileth me
and even the very syght of myn ey
es ceasse frome their office.
My frendes and my felawes sto-
de ageinste my wounde; and my ni-

ghe kynssolke stode all a farre.
In ẏ meane season they that sought my soule made snares for me: and thei that hunted for my faute spoke desayght / whysperynge to desaive me continually.
But I as it had ben on deffe/harde nothynge at all: & as a dumme man opened not ons my mouthe.
I was as on that harde not: and as on that had not a worde in his mouthe to answere for hym selve.
For the(lorde) do I abyde: thou shalt ãswere for me(lorde my god)
For I said with my selfe / theis men paraventure will reioyse vpõ me: and as sone as my fote beginne to slyde/they shall runne vpon me.
For I am but an haltinge kreple redy ever to fall: my sorowe never goith frome me.

For I cõfesse my vngodlynes: I sorowe for my sinnes.

But in the meane season my enymes lyve and weye stronge / even thei which persue me falsly are encresed in powre.

Which acquite me evel for good (& are ageinste me: because I sought studeously to profit them.

Forsake me not (lorde): be not farre fro me (my god)

Spede ỹ to helpe me (lorde): my savinge helthe.

¶ The argumẽt into the .39. Psal.

¶ Here David notwithstandinge he was vexed with full bitter and grevous deseases yet he refrained his tonge leste in complayninge he myght have spoken some inconuenient wordes / namely his aduersaris hearinge hym: but to god he cõ-

playned of thes thynges which he ſuffred & of ỹ ſhortnes of all his life & deſired of god delyveraunce of his deſeaſe which he knowledged to have ſuffred for his ſinnes & ỹ worthely. ¶ The title of the pſal. ¶ The ſonge of Dauid committed vnto Jeduthun the chefe chaunter emonge ỹ ſingers of a certaine ordre/in their quere.

I Thoughte with my ſelfe ſayinge: I ſhall ſo kepe my ſelfe ỹ I wil not offende with my tonge.

But ỹ I wolde be mofſeld for ſpekynge: my aduerſary beinge preſēt By the reſone of longe ſilence I was made ſo dūme: that I might not ſpeke of eny thynge wer it neuer ſo good: but in the meane ſeaſone my ſorowe freted me inwardly.

My harte brente with in me lyke fyer: whiles I muſed with my ſelfe brekynge to no man my mynde.

But at laſt I loſed my tonge: and I brake forth into theis wordis.

Shewe me (lorde I beſeche the) what myn ende ſhalbe: or what ſhalbe ỹ meſure of my lyfe/ let me knowe (I beſeche ỹ) howe ſhorte is my tyme.

Lo/ as for my dayes thei are but an handfull/ ye they are nothynge to the: what ſayde I? ye every mā/ ſtande he never ſo faſte his but vanite and naught. Selah.

What is he? ye every mā walketh lyke a ſhadewe: it is but vaynite & nothinge what ſo ever mortall mē enforſe.

Thei heape to gither ryches: but thei knowe not for whom thei ga-

ther them.

And nowe (my lorde) wherfore do I tary? In the verely my hope is laied vppe.

Wherfore delyvre thou me from all my sinnes: and set me not forth for a laughynge stocke before the wiked man.

I helde my pease/and opened not ons my mouthe: for thou madest me thus to doo.

Take a waye therfore thy plage: for thy stronge hande hath almoste made an ende of me.

Suerly whylis thou in chastenynge eny man for his sinne/doist but chyde hī only: a non thou cōsumest so that what so ever thynge is plesaunt in hym: anon it perisseth as a mogth eten clothe: what sayde I? verely every man is

but vaynite and nothynge worthe. Selah.

Lorde heare my prayer/geve eare vnto my kryige: ceasse not whylis I wepe: for I geven vnto the/ am here but a wayfairynge stranger as were all my fathers.

Spare me/that I might breathe a lytell: before I ceasse and go out of this worlde.

¶ The argument into ỳ. 40. psal.

¶ In this psal. David glorieth of his delyverance thorowe the helpe of god from a grete perell: he merveleth of the infinite mercy of god towerde them that feare hym/ for which thynge (seinge that he desyreth no sacrifice: but even may hym selfe) he yeldeth hym selfe to hym magnifyinge his righteousnes and mercy/ he toucheth that his sinnes

were cause of his perell: and at the laste he praieth God to castdowne his enemes ād to make glad goodmen with his ientlenes.

Hylis I abode/ I taried for the lorde: and he bowed downe his eare to me and harde my kryinge.

He led me oute of the toughe claye and muddy pitte/ the water arysinge rowndaboute me: he set my fete vpon the stonne and gave quike spede to my stepis.

And he put into my mouthe a newe songe: to prayse there with our lorde which thynge/ many perceivynge to be worshipe to ỳ lorde: beganne also lykwise to truste i him

Blessed is that man that setteth the lorde before hym for his hope: and hath no respecte to the proude

men cleuynge to vaine lies (the troweth forsaken)

Many thinges hast thou done (lorde my God): thy noble dedes & depe counsels as concernynge vs noman may comprehende: noman maye shewe ne expresse the/nether maye they be noumbrede.

Thou delightedist nether in sacrifice nor oblation: but hast opened my right eares to heare the: nether brente sacrifice / nor yet eny slayne beste haste thou desyred.

And then I sayde: lo I my selfe am here present/of me it is writen in the bokes of the lawe.

It hath lyked me well to do thy wyll (my God): thy lawe is set faste with yn me in my very harte.

I shall preache thy righteousnes in the full congregacion: lo I have

not holden my mouthe as thou (lorde) well knowest.

In no maner wyse have I hyde thy rightwysnes with yn me: but thy faithfullnes and thy savynge will have I spred.

I have not ceassed to shewe forth thy mercy & thy trowthe: in ỹ full congregacion.

Nether thou (lorde) also hast holden thy gracious mercyes fro me: thy ientle favour and thy trowith preserue me perpetually.

For I was overwhelmed with innumerable troubles: my synnes combred me so that I myght not se thē all: thei were farre moo then the heares of my hed: for ỹ which thinge my harte failed me.

Let it please the (lorde) to delyvre me/lorde haste the to helpe me.

Let them be confounded that laie awaight for my life to quenche it: let them be borne bakwarde with opune shame and ignominie as many as stude to do me harme.

Let them be destroied because they have ben aboute to shame me: even they which sayde by me/fyghe/fyghe vpon hym.

But let them reioyse in the/who so ever seke the and loveth the helth which thou bringest: let theis men have ever in their mouthe: magnified and extolled be the lorde.

I was in adfliction & poverte but the lorde loked to me: thou arte my helpe and my delyverer (my God) thou shalt not tarey.

¶ The argument into ỳ. 41. Psal.

¶ In this Psalme Dauid remembreth a certen desease in hym selfe/

in which when he laboured hys e=
nymes reioysed gretly/thinkīge hī
to be outquēched thorowe ẏ paine
of his desease: hys frendis forsoke
him: but god holpe him/ & evermore
helpeth: wherof he affirmeth that
man to be happe which knowethe
this plesure of god towerde hym.

Blessed is ẏ man which
vnderstandeth the very
thynge: as concernynge
the sike man in tyme of
aduersite: ẏ lorde shall delivre him
& he lorde shall kepe him/he shall
restore hym to helthe: he shall en=
ioye prosperous thynges vppon ẏ
erthe: for thou shalt not leve hym
to his enymes plesures.

& he lorde shall strengthen hym ly
inge vpon his syke bed: thou shalt
so brynge it to passe that he shall

change all his bed.

I. verely sayde (lorde) have mercy vpon me: heale my soule for I am a synner ageinste the.

My enymes spoke evel vpon me saynge: when shall he ons dye: and when shall his name perishe:

When eny of them cam yn to se me: he spoke vayne lyes: he gatherd mischefe to him selfe in his harte & he goinge forthe blowed it a brode.

Also all my haters whysprede togither ageinste me and thought evel vpon me.

Saynge/ sum grevous synne hathe occupied this man: & this mā thus lyinge so syke shall never more ryse

Ye my frēde i whō I trusted: whō I received to my table/ supplanted

But thou (lorde) have mercy me vpon me & restore me: & I shall re-

warde theis men.

In thys thynge I knewe ẏ thou favourste me: that my enymye reioyse the not vppon me.

And in ẏ I am wholl: thou shalt ones sustayne me / and set me before the for ever.

Praised be ẏ lorde/god of Israhel frome worlde to worlde. Amē amē

¶ The argument into ẏ. 42. Psal.

¶ In this psal. it is declared howe that thorow the coniuration of Absalon/ David was holden frome ẏ holy congregacion and feste of the lorde: and howe he beynge dysquyeted with the synfull reporte of the vngodly (which spoke evel of hys godly worshipe wheronto he was geven) sorowed: shewyng his minde with an erneste complaynte before the lorde. ¶ The title of ẏ psal.

¶ Any instructiō or lessone shewede to the childerne of Chore & committed of Dauid to the chefe chaunter to be sunge in the temple.

Wen as the chased harte thirstithe gapinge for ỹ fresshe wat̄: so do mi soule thirste & gape for Ged. My soule thirsteth for god/ye for the lyvinge god: when shall I ons cum to se the face of god?

I licked in my teares ī stede of meate daye and nyght: whilis it was sayed vnto me daily/ where is thy god?

All the hevenes of my mind I powered forthe: as sone as I remembred/ that I shulde lede vnto the house of God sich a ioyfull multitude/ praisinge/ and halowinge the feste daye.

Wherfore then arte thou so deiec-

te and so hevy (my soule): truste in god/for yet shall I magnifie hym/ for the sauynge helpe which he geveth me of his favour.

My god/my soule is deiecte in my selve: because I remembre the in ỳ lande beyende Jordane in ỳ hilles of Hermon (& at ỳ lytel hill of My-
On grevous sorowe brin- (zaar.
geth in a nother: for thi water courses soundīg so ferfully/all thy floudes and stormes fell vpon me.

Be daye (lorde) thou gavest me to enioye thy mercy: and be night thou madest me to singe and to praye to the lyvinge god.

I saide to god/thou arte my rocke of stōne: wherfore forgetest me: wherfore go I moornīge so sorowfully my adversary oppressynge me:

& vey mi very bones are kut in son

dre whylis they cast in to my teche
this grevous opprobry saynge dayly/where is thy god?
Wherfore arte thou so sorowfully
deiecte (my soule) and so sore troubled in me? truste in god/ for yet shall
I magnifye hym for his helpe wherwith he shall make glad my face & declare hym selfe to be my god
¶ The argumēt into the. 43. Psal
¶ Here it is desyred that Absalon myght be delyvred frome the company of the coniurers that David myght more quyetly and worthely speke the prayse of god in the holy congregacion.

GIve sentence for me (God)
defende my cause frome ỹ
vngodly folke: frome ỹ deceaytfull & wiked man delyvre me.
For thou arte my God and my

strenght: wherfore hast thou put me awaye? wherfor go I thus moornīge: my enimye oppressyng me? Make thy lyght & thy faithfullnes to shyne vpō me: let theis thingis lede me vnto thy holy hyll & let thē lede me vnto thy tabernacles. That I myght ons comto ẏ altare of God/ even the god of gladnes and the author of my ioye: to prayse & magnyfye the with harpe (God/my god)

Wherfore arte thou deiecte (my soule) ād thus troubled in me? truste in god: for yet will I magnifie hym/ for ẏ helpe wherwith he hathe made glad my face and shewed hym selve to be my god.

¶ The argumēt into the. 44. Psal

¶ In this psal. is it complayned of the cruell punyshement which Is-

rahel ſuffred for the name of God and for their true worſhype/ and yͤ (this notwithſtandynge) yet God wolde not be with them in preſent myracles as he was wōte to be with their fathers. ¶ The title is all on with the. 42. Pſalme.

O God we have harde with owre eares / owre fathers alſo tolde vs/ what hevēly workes thou haſt done i their tyme before owre (dayes. thou dydſt caſtoute with thy hande the Gentyles frome their ſeates: and plantedſt ower fathers in their place / thou dydſt ſcurge that people/ād madſte owre fathers to encreſe.

For they chalenged not nor poſſeſſed that lande by ſwerde nether their owne power ſaved them; but

it was thy right hande/thorow thi
power and favour: because thou
lovedste them.

Thou thy selfe (o God) arte my
governer: which gevest helth vnto
Thorow ỹ/dyd we dry- (Jacob.
ve oute owre enymees: we armed w-
ith thy name / trode them downe
which rose ageinst vs.

For I nether trusted to mi bowe:
nether yet my swerde saved me.

But it was thou that keptste vs
frome owre enymees: and thou sha-
medste and confoundedste owre
hatefull persuers.

We loaved god dayly: and mag-
nyfyed thy name wyth perpetual
prayse. Selah.

But yet nowe/thou hast repelled
vs: and hast shamed vs/nether wilt
thou goforth with owre hoste to-

gyther with vs in batayle.

Thou madest vs to turne ow' backes to owre aduersares: & they which odiously persued vs/toke their proye vpon vs.

Thou gavest vs into their mouthes lyke a flocke of shepe: thou scatredst vs emonge the gentylie.

Thou soldst thy people for naught: so that in thys change there arose no avauntage.

Thou settedst vs vp to be a revylynge stocke to owre neghboures: to be scorned & shamed of them that dwelte aboute vs.

Thou settedst vs vp for a iestyng stocke to ẏ haithē: we were a comē ieste emonge them so ẏ who so ever se vs wagged their heddes at vs.

All wayes is myn ignomyny before myn eyes: and even very shame

made me to kover my face.
Ye and that for ẏ revylers/and chi
ders: and for my aduersares so gre-
dy vpon vengeaunce.
All this fell vpon vs: notwithstā
dyng yet do we not forget the: ne-
ther ar we vnfaithfull vnto the in
conuenaunte.
Ower harte fled not bakwarde:
nether ower stepis swarvede frome
thy pathes.
Thou hast damned vs into ẏ pla
ce of dragons: and hast overwhel-
med vs with the shadewe of dethe.
If we had forgeten owre god: and
had stretched oute owre hādes vn-
to eny strange god.
Wolde not God (thynke ye) have
espyed yt? for asmich as he know-
eth eveny very secretis of ẏ harte?
For thy sake are we slaine daily

we are reputed as slaughter shepe.
Awake/wherfore slepest (Oh lorde)? Aryse vp/wherfore forsakest vs for ever?
Wherfore hidest thy face: having no respecte to oure affliction ād oppression?
Owre soule is depressed to the grounde: owre bely cleveth to the erthe
Aryse and helpe vs: redeme ād lose vs for thy mercyes sake.

¶ The argument into the. 45. Ps.

¶ In this Psal. ỳ sonnes of Chore praise kinge Salomon for his worthy beute/ for the grace of his eloquence for his strength/power/clearnes and liberalite both in hym self and in his quene: and at laste for his lucky yssue. In all theis thynges they fygured Christe and his chyrche/ād both the pow' and feli-

cite of his kyngdome. ¶ The title of the Psalm. ¶ A lovely songe full of learnynge made of the sonnes of Chore to be songe of Salomon

My harte thinketh and reseteth of a good thinge/my songe shalbe of a kynge/ my tonge shalbe like the penne of a perfit redy scrybe.

Thou arte the moste beutefull of all mortall men: havinge a merveilous grace in thy tonge: because y^t god hath endued the with perpetuall benefytis.

O thou moste valiaunt knyght/ girde thy swerde upon thy syde: by the which thou maiste declare thy glorious beute.

Entre thou yn happely with cleare worshipe for that thou excellest in faithfulnes/meknes/and righ twis

nes:with theis thinges shalt thou be endued that thou maiste do noble actes with thy mervelous pow^r.

Thi Arowes ar very sharpe:they shall smyte the hartes of the kynge enymes/ỹ people shall fall vnder ỹ.

Thy seate regall (O^h god) shall stonde for ever:for ỹ sceptre of thy kyngdome loveth equite.

Thou art the lover of rightwisnes and hater of vnryght:because that god which is thy god hath anoynted ỹ with very oyle of gladnes which arte promoted above thy felawes.

The plaightes of all thy robes savor of muste ād aumber: as thou comest forth of thy whight yvery palacee.

Wher the daughters of kynges in their precious and rich ornowetmentis of thy gift make the glad:ād

thy quene on thi righthāde also deckt in goolden aparell.

Heare daughter and geve hede: bowdowne thy eare: and forget thy people and thy fathers house.

And the kynge shalbe anambred of thy beutye: for he is thy lorde/ to hym shalt thou do reverence.

Tyr⁹ shal brīge ẏ presentis: every riche naciō shal hono' ẏ with gifte

She shall sit nexte the kynge in his prevei chamber all gloriously: hyr aparell shalbe broidred with.

In clothes of tyssue she is goolde presented to the kynge: hyr handemaidens folowing hyr are brought togither also vnto the.

Thei ar presented with ioye: and are brought into ẏ kynges palace.

For the fathers/ thou shalt have childerne: whom thou shalt consti

tute to be chefe in all the erthe.

I shall remembre thy name thorow oute all worldes: whefore the people shall magnifye the for ever.

¶ The argument into ỳ. 46. psal.

¶ This psal. shewthe with what truste & suetnes holy men are holden by goddis helpe in all maner of perels. ¶ The title. ¶ A songe of ỳ sonnes of Chore vppō certaine secretis/cōmitted of David to ỳ chaūter

GOd is for vs defense ād strenghte: he is oure moste present helpe whē adu'site thruste vs downe

Therfore we shalnot feare althoughe the erthe be moved frome hyr place: ād the hylles compassed with the see alto shake.

Let the waters of the see swell & rore and breke vp hyr bankes: let ỳ

hyghe hylles be borne downe with hyr vyolence. Selah.

Yet shall the lytel ryvers of the swete floude refresshe the cyte of god: which is ỳ moste secretste holy place amonge the tabernacles of the moste hyghest.

God sitteth in ỳ mydd3 of this holy place wherfore it shalnot be moved: for god shall helpe it swiftly.

The haithen flocked to gyther seditiously: and anon the kyngdomes were moved: he lyfted vp his voyce & the men shranke awaye.

The lorde of hostis standeth on owre parte: ỳ god of Jacob is owre hyghe stronge tower. Selah.

Come ye hither / and beholde the noble actes of ỳ lorde: what woundrefull thynges he hath wrought in the erthe.

He taketh awaye bataile evē vn-
to the farthēſte parte of ỹ erthe: he
breketh theyr bowes/he vnhedeth
their ſpears: and brēneth their cha-
rietis in the fyer.

Ceaſſe ye therfore and let me alo-
ne/ſe that ye knowe me for god: a-
bove all nacions / and above all
thynges in the erthe.

The Lorde of hoſtes ſtandeth on
oure parte: the God of Jacob is to
vs an hyghe ſtronge tower. Selah

¶ The argument into ỹ. 47. pſal.

In this pſa. the ſonnes of Chore
expreſſe the glory of god to be ſpre
de over all the worlde: and howe ỹ
(Chriſte exalted) the regions and
the people were conuerted to god.

¶ The title of the pſal. ¶ A ſonge
of the ſonnes of Chore committed
to the chaunter to be ſunge.

Omnes gentes. Psal. 47

ALL people clappe yow' handez for ioye: make ye melody to god with grete tryumphe.

For hyghe is the lorde ād gretly to be fearede: he is a right grete kīge over all the erthe.

He subdueth ẏ people vnto vs: ⁊ ẏ haithen he casteth vnder owre fete

He hathe chosen vs for hym selfe: he hathe chosen ower heretage / even ẏ beute of Jacob whom he loveth. Selah.

God is lyftvp with mirthe ⁊ melody: ād with ẏ sowyne of trōpets.

Synge ye to god synge: synge ye to owre kynge/synge.

For god is ẏ kynge of all ẏ erthe: singe ye who so ev' excelleth ī witte

God reigneth over the haithē: god sytteth in his holy seate regall.

The best and chefe of the people: shalbe ioyned to ẏ god of Abrahā.
The comēs also of the erthe: shall ioyne them vnto god: for he is gretly exalted.

¶ The argument into ẏ. 49. psal.

¶ In this psal. the sonnes of Chore synge the excedynge felicite of ẏ chirche for the present defense of god: and ẏ vnder ẏ fygure of Hierusalem. ¶ The title. ¶ The songe of the sonnes of Chore.

GRete is the lorde & grete prayse worthy: in the cite of owre god which is his holy hyll.
The moūte Zyon is a goodly beutefull place making glad all ẏ lande: vppon whos northe syde is bylded the cyte of the noble kynge.
God is well knowne ī his palaces

to be a defensfull castell for all his
For lo/ kinges came to gither: and
passed for by.
They se all thys/ and were aston-
ned: they were afrayde/ and droven
into a soden flyght.
The' they were amased/ & feare to
ke thē: even syche sorowe as taketh
sodenly wemen grete with chylde.
Thou brekest all togither ẏ ships
of the grete see of Tharsis: with ẏ
vehemēte tēpestes of ẏ easte wīde
As we have harde / even so have
we sene in very dede: in the cyte of
the lorde of hostis owre God/ God
hath stablysshed it for ever. Selah
We have conceyved in owre myn-
de thy mercy: which sittest glorious-
ly in thy holy temple.
As thy name is sprede/ even so w-
yde spredeth thy prayse: stretching

vnto the farthest partes of the erthe/ what thynge so ever thou doste: it is rightwysnes.
¶ The hyll of Zyon shalbe glad/ the cytes of Juda shall reioyse: for thy so gracious plesures.
Go ye about Zyon & vewe it well: tell ye hyr towers.
Consyder hyr walls and loke howe hygh are hyr palaces: which shall be hyr memoryall into ỳ generacion that folowethe.
For here is god/ ye owre God into everlastynge: it is he that shall leade vs so longe as we here lyve.
¶ The argument into ỳ. 49. Psal.
¶ This psal. reprovethe ỳ madnes of covetuousmen and vtterthe their wretchednes: whyche here take their plesure ād felicite in their riches/ afterward to be ꝑpetuall wretches

in hell. ¶ The title is allon with ỳ Psalme before.

HEare ye thys thynge all people: lystene vnto theis thynges as many as lyue in this worlde.

As well ye that are of the comen people as ye that are in dignite: as well ye that are riche as thei ỳ are

My mouthe shall speke (poore. wisdome: and the meditacion of my harte shall shewe ye the righte vnderstandynge.

I shall aplye myn eare vnto a parable; my harpe reighted vnto me/ I shall eppounde my ridle.

Wherfore shulde I feare in tyme of adversite: when my shrewed waight layers besege me rownde abWhich truste in their ry- (oute: thes and are magnified for their a-

Audite hec omnes. Psal. 49. f. 78.
boundant goodes.
And yet no man be he never so hi
ghe in dignite maie redeme his bro-
ther frome dethe: no man maye pa
ye to god the price of this redemp-
It is (with oute doute) no (tion.
small pryce: their lyves to be losed
and free/frome dethe to live ever.
To prolonge their lives into ever
lastinge: & never to se their grave.
Suerly/thei se both wise men dye:
shrewed men and foolishe/thei dyè
all alike: and thei leve to wother
men their ryches.
Thei thought in their minde/ th-
eir housholdis to abyde for ev' wi-
th their habitacions: thei extolled
their names in the erthe.
But man in his glystrynge fortu
ne shall not abyde: he shalbe lyke ỹ
bestes whiche dye downe ryght.

This same their owne inuencion is their very owne folyshnes: and yet their posterite gredely folowe their wayes. Selah.

Like shepe shall thei be caste into their graves/ dethe shalbe their she perde: the lyght ons spronge/ right wismen shall be their lordes/ their beute shall fade awaye/ hell shalbe their hospitall.

But god shall lede backe my soule frome hell: for he hathe taken me vp to defende me. Selah.

Feare thou nothynge when thou seiste a man made ryche: and have encresed gretly the glorious dignite of his house.

For he shalnot beare all awaye withe hym when he dye: nether shall dignite his companyon go downe with hym.

Audite hec omnes. Psal. 49. f. 79

For his soule shall have hys heven here be hys lyfe: men shall prayse the whiles thou settest forthe & magnifiest thy selfe.

& heis men shall folowe the natiō of their fathers: that is/they shall never se lyghte.

& hat man to whom happeneth prosperous fortune and not vnderstandinge the gever therof: shalbe lyke a beste in his departynge.

¶ The argument into the. 50. Psal.

¶ In this Psalme Asaph Declarethe howe myghtely god wolde call vnto hym all nations of the worlde by the gospell: delyvringe by his mygthy power his chosen: also howe that he wolde they requyre of his/rather faith/and knoulege and declaringe of his goodnes then sacrifices or workes and howe gre-

vously he wyll curse and entrete them that boste them of his religiō wythe oute the pure study of his true worshipe. ¶ The title of this Psalme. ¶ The songe of Asaph.

THe mighty god and lorde shall make a krie: and call vnto him all that inhabit the erthe frome ỹ easte to the weste.

God shall set oute a laumpe frome Zion: which is his moste goodly ornamente and beute.

Owre god shall cum and shal not tarye: fyer shall brenne before him/ rownd aboute hym shall ther be a vehement whyrlewinde.

He shall call the hevens above/ād the erthe also: that he myght delyvre his people in iugement.

Gath² ye to gith² my saintes: whi-

ch ſteke to my promyſe before their owne dedis.

And ye hevens ſhew forth his mercy wherwyth he maketh men righteouſe: for God/he is iuge. Selah.

Heare (my people and) I ſhall ſpeke: Iſrahel heare thou/and I ſhall promyſe the/that I am god/ye ād that I am even thi god.

I wyl not reprove the for miſoffringe or omittinge thy ſacryfices: nether will I loke for thi brente ſacrifices.

I wyl not/nether nedeth it me to take frome thy houſe eny oxe: oth² frome thy folde eny gotes.

For all the wylde beſts of foreſts ar mine the wylde beſtes ẏ feade in a thouſande hylles alſo ar myne.

I chalenge for me all the fouls in thilles all ẏ live i the felde ar mine.

Yff I ſhall honger I wyll not tell

the ther of: when the rownde worlde all aboute is myne/ and what so ever is conteyned therin.

Thynkest thou that I wyll eate befe: and drinke gotes bloude?

Yf thou wylt gyve god a sacrifyce: gyve him his prayse and honour/ and thus paye thy promyse to the moste hyghest.

Call vpon me in tyme of tribulacion/ and I shall defende the: & thus shalt thou honoure me.

For vnto the vngodly man/ God sayde: wherfore prayest thou of my ceremones/ & bablest with thy mouthe of my promyse?

When thou hatest my discyplyne correctinge thy lyfe: and throwest awaye my wordes

Yf thou espyest eny thefe anon thou runnest with hym: and cou-

pleste thy selfe with adulterers.

Thou hast geven thy mouth to evel: and thy tonge kraftely paynteth desaightes.

Thou sittest and spekest ageinste thy nowne brother: sclaundrously and iniustly thou vexest thy nowne mothers sonne.

Theis thynges thou doist and yet I differre my punishment: thou ymaginest me to be but a nother mā lyke vnto the/ but I shall reasone withe the and set fote to fote ageinste.

This thynge consydre & knowe (I praye) ye that forgete god: lest he pluk ye by the sleve/ ād no man may rescwe & helpe yowre.

He ỹ sanctifieth me with prayse honourthe me: and to hym that goith the right waye/ shall I geve godly sauynge helthe.

¶ The argument into the. li. psal.

¶ This Psal. is a prayer of a mane vnfainedly knowledginge his sinnes: in which prayer ỳ good mā desyereth to have ỳ good spirit of god: thorow which spirit all evel cō cupiscēs is refrained and righteousmakinge is soughte/ in which cōsisteth true forgevenes of sinnes:

¶ The title of this Psalme. ¶ The songe of David committed to the chaunter: after that the Prophet Nathan had bene with hym: for ỳ adultery committed with Bathsaba vryes wyfe. ¶ Rede Thistory. 2. Regum. 12.

HAve mercy vpō me (god) for thy iētlenes sake: for thy grete mercyes sake wype awaye my sinnes

And yet ageine washe me more/ fro

my wikednes and make me cleane fro my vngodlines.

For my grevoue sinnes do I knowledge: and my vngodlynes is ever before myn eyes.

A geiste the/ageinste ỹ/only have I sinned/and that at sore offendeth the have I done: wherfore very iuste shalt thou be knowne in thy wordis and pure/when it shalbe iugged.

Lo I was fashoned in sed of the wikednes: and my mother conceyved me polluted with sinne.

But lo/thou woldst trowith to occupye and rule in my inwarde partes: thou shewedste me wysdome which thou woldst to sitte i the secrets of my harte.

Sprinkle me with hyssope and so shall I be clene: thou shalt wasshe me/& then shall I be whighter then

Powre vppon me ioye and gladnes: make my bones to reioyse which thou hast smyten.

Turne thy face fro my sinnes: & wype awaye all my wikednes.

A pure harte create in me (Oh lorde): and a stedfaste right spyrit make a newe withyn me.

Caste me not awaye: and thy holy ghoste take not fro me.

Cake me ageine to reioyse whyls thou bryngest me thy savynge helthe: and let thy chefe governynge fre spyrit strengthen and lede me.

I shall instructe cursed and shrewed men in thy waie: and vngodly men shalbe converted vnto the.

Delyvre me from ẏ synne of murther (oh god) oh god my savioure: & my tōge shall triūphe vpō thy mercy wh' with thou makest me right-

(wise.

Lorde opene thou my lyppes: and then my mouthe shall shewe forthe thy prayse.

For as for sacryfyces thou delyghtest not in them: oreles I had offred them/ as for brente sacrifices thou regardest them not.

Acceptable sacrifyces to god/ is a broken spirit: a contrite and a deiected harte thou shalt not despyse (O God).

Deale iently of thy favourable benevolence with Zyon: let ỳ walles of Hierusalem be edyfied.

Then shalt thou delyght in very sacryfyces in the right brent sacryfice and in the oblacion of rightwisnes: then shall they laye vppon thy altare the very oxen.

¶ The argument into ỳ. 52. Psal.

¶ In this psal. David remembreth

the peruerse mynde and studye of Doeg. ¶ The title of this psalme.

¶ An instruction of David when Doeg Idumeus came to Saule & tolde hym / saynge ỹ David was cum to the house of Achimelec.

Herfore gloryest and avaunsest thi selfe of thi synne/ oh thou myghty malicious man? the mercy of God standeth forth offred to every man at all tymes.

¶ Thy tonge is occupyed in myschefe: thou doist desayte even as a newe set raser.

¶ Thou lovest rather to hurte then to do good; to lye then to speke ỹ at trwe and right is. Selah.

¶ Thou delyghtest to speke what so ever bringe vppon myschefe ād murther; and to excersys thy ton-

ge in desayght.

Wherfore God shall breke ẏ all to pesis/he shall vtterly destroie ẏ he shall scrape ẏ clene oute of thy tabernacle/ and thy rote frome the erthe of this lyfe shall he drawe vp. Selah.

This shall the rightwysmen se/ & shall feare god: but this man shall they laughe to scorne.

Saynge/lo/the man which set not god before hym for his strēgth: but trusted in the multitude of his ryches and strengthened hym selfe with fraude and desayght.

But I abyde lyke a flouryshinge olyve in the house of god: trustynge in the mercy of God into worldes and into worldes for ever.

I shall magnifye the evermore before thy sayntes/for thou hast do-

ne theis thynges: and I shall abyde thy plesure for it is full I entle and favourable.

¶ This. 53. psa. is all on with ẏ. 14

The naughty folyshe mē thynke in their harte: ẏ God is not.

Shrewed and abhominable thinges for their wykednes do they: nowhere is ther eny that wyll do good.

God loketh frome heven vppon ẏ men: to se if ther wer eny that knewe and regarded god.

Are all to gyther so swarved frome me? are they thus loste? is there no man ẏ wyll do good? not won?

Are all theis workers of wykednes so farre besydis them selfe? se/ they devoure my people as on shulde swelowein brede: thei are hol-

den with no feare of god.
¶ Therfore they shalbe there amased and astonned with feare incõparable: for God hath shaken in sondre ỹ bones of thy besegers.
¶ Thou shalt despyse them and set naught by them: because that god hathe repelled them.
O wold god that the savinge helthe which cometh frome Syon might hapen vpon Israhel: that god wolde ons make an ende of ỹ captivite of his people/ỹ Jacob might be glad and Israhel might reioyse
¶ The argument into ỹ. 54. Psal.
¶ In this psal. David syngeth his delyveraunce from perell by ỹ betrayinge of the Zephytes. ¶ The title of the Psalme. ¶ Davidis instruction committed to the chaunter to be songe ad played at the or-

ne theis thynges: and I shall abyde thy plesure for it is full gentle and favourable.

¶ This .53. psa. is all on with ỳ .14

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Shewred and abhominable thinges for their wykednes do they: nowhere is ther eny that wyll do good.

God loketh frome heven vppon ỳ men: to se if ther wer eny that knewe and regarded god.

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Are all theis workers of wykednes so farre besydis them selfe: se/ they devoure my people as on shulde swelowein brede: thei are hol-

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Therfore they shalbe there amased and astonned with feare incõparable: for God hath shaken in sondre ỹ bones of thy besegers.
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gaines after that the Zephytes had comen and told Saul saynge/thinkest thou ỹ David is hyde amonge vs? ¶ Rede thy storie. 1. Re. 23. (7. 26.

Oh God/ save me for thy names sake: delyvre me ỹ thy power.

Oh god/ heare my prayer: lysten to ỹ wordis of my mouth.

For strange men are ryssen ageinste me: (7 stronge tyrants persue my soule/ they have not god before their eyes. Selah.

But lo / god helpeth me: the lorde is present with them that sustayne my lyfe.

He shall acquyte evyl to my awaygh layers: for thy trowthes sake thou shalt trede them downe.

I shall with good will make a sacryfyce to ỹ: I shall magnifye thy

Exaudi deus orōem. Psa. 55. f. 86
name (o lorde) for thou artefull iē-
For thou wylt delyvre me (tle.
frome all trouble: ād myn eye shall
se my plesure vppon myn enymes.
¶ The argument into the. 55. Psa.
¶ In this psal. David cōplayneth
him selfe to be brought into ẏ most
perelous straighte that might be ⁊
that of the moste naughtiest / and
desaytfull men whom he rekened
to be his chefe frendis.

Oh God / lysten vnto my
prayer: and hyde not thi
selve frome my depe de-
Geve hede ād an- (syre.
swer me: I lamente in my prayer ⁊
I krye full lowde.
And ẏ for ẏ noyse of min enimes
and vexacion of ẏ wyked: for they
take myscheves counsell ageynste
me / ād odyously do thei persue me.

My harte moorneth/sore troubled
withe yn me:and even the feare of
dethe falleth vpon me.
Horrour & tremblinge feare assai-
led me:ye they overwhelmed me.
And I thought/wolde God I ha-
ad winges like a douve:& then wo-
ld I flee awaye to abyde suer sum-
mo/then wolde I fle far (where.
re hense:I wolde dwell in sum wi-
ldernes. Sekah.
I wolde spede me te avoide & to e-
scape:frome this blaste which tere-
th vp by ỳ rote & breketh me so sore
Scatre them (lorde) and make the-
ire tonges to vary:for I se nothinge
in the cyte but violence and strife.
Theis thinges runaboute their
walles daye & nyght:with yn this
cyte is there wikednes ād hevenes.
With yn hyr are ther krafty frau

die: vsury and desaight go nev' oute of hyr streatis.

For nether was it my enymye that thus shamfully entreted me: or els I myght have borne hym/nether was it on that openly hated me ỹ thus dyd oppresse me/or els I coulde have conveyed me frome him.

But it was thou (oh man) evē my nowne feluwe/my gouyde/ and my famyliate.

To whom it was swete for me to breke my mynde: and to vtter my secretes/we were cōversante togither even in the house of God.

Let dethe be brought yn vpon them/let them go to hell quycke: for myscheffe was in their conuenticles and even in the hartis of them.

I shall call vpon God: and the lorde shall preserue me.

At venynge and mornynge & mid-
daye shall I praye: and lyfte vp mi
voice/and he shall heare me.

He shall redeme mi soule from ba-
taile/which is intended ageinste me
and shall geve me pease / for very
many shalbe withe me.

God shall heare and shall scurge
them: whos maieste hath endured
frome the begynnynge. Selah. for
thei change not them selve nor yet
feare they god.

He hath layed handis vpon my fr-
endis: he hath broken promyse w-
hich he made with them.

Their mouthes are as softe as bo
ter and in their harte norysshe they
bataile: their wordis are more smo-
the and plesaunte then oyle / and
yet are the same wordis as harde &
as sharpe as dartes.

Caste thi karefull hevenes vpon the lorde and he shall ease the: he shall not suffre a ryghtwisman to slyde and to fall for ever.

Verely thou (god) shalt thruste downe theis bloudy and desaitfull men into their graves and tombes all redy made for thez: thei shalnot bryng their dayes to halfe their age/but I shall truste in the.

¶ The argument into the. 56. psal.

¶ In this Psalme. David maketh mention of the dysier of godde hel pe beinge in perell with Achis the Philistene/kynge of Gathi.

¶ The title of this Psalme.

¶ The songe of David committed to ỹ chaunter to be sunge of a dum me douvefleynge farre awaie that is to saye of David whey the Philistens had taken hym in Gathis

Miserere mei: the secōde. Psal. 56.

¶ Thistory is. 1. Reg. 21.

HAve mercy vppon me (oh god) for man hathe allmoste devoured me: with contynuall batayle he hathe all to broken me.

My dayly awaygh layers have swelowed me vppe: ther are many suerly that fyght againste me (Oh ryghte hyghe god)

But when feare brought me into a strainte: I trusted in the.

I remembred the promyse of god with prayse and trusted in god: wherfore I feared not what so ever mortall man coulde do to me.

What so ever I beganne they envyed it dayly: all their study was bente to do me a myschefe.

They were gathred togither and layed a waigh for me: they obser-

ued my fete/ & gaped to katche my
By their shrewednes thei (soule
trusted thē selve to eschape all da-
unger: but it is god ỳ throeth dow-
ne people.
Thou cāste well tell howe ofte I
have fled: ād as for my tears thou
hast put them vp into thy bottell/
that is to saye into thy boke.
When I shall call vpon the/my e-
nymes shall go backe: by which
thynge I maye knowe that God
standeth on my parte.
With prayse shall I remember ỳ
worde of god: with prayse shall I
remember the promyse of the lorde.
In god shall I truste: and so shall
I not feare what so ever mā maye
doto me.
I shall make mi vowes vnto ỳ (oh
god) vnto ỳ shall I give prayses.

For thou wylt delyvre my soule frome dethe and mi fete surely frome flydynge: that I myght walke before the in the lyvely lyghte.

¶ The titell of the Psal.

¶ The songe of David (called ne perdes. that is to saye destroie him not) when he fled frome Saule into a certayne denne. ¶ Thistorie is red the. 1. of the kynges. 22. and. 24.

Have mercy vpon me (o god) have mercy vppon me: for my soule hath cō mitted heyr selve vnto thy protection: I krepe vnder thy wynges to be defended vntyll this violent blaste be over blowne:

I shall call vppon the hyghe god: even god wiche fynisseth all thinges for me.

He shall sende downe frome heuē

to save me: and shall cast hym into opprobry ye wolde spyll me. Selah.
He shall sende downe his mercy: and his troweth.
My soule is in the middis of lyōs/ I dwell emonge men which are a fyer: whois tethe are speares ād arows/ & their tonge is a sharpe sw-
Lyfte vp thy selfe (oh god) (erde above hevens: lyfte vp thy glorio⁹ beute above all the erthe.
Thei laied a net for mi fete: this man depressed my soule/ they dygged vp a pitfall for me & they their selves fell into it. Selah.
My harte is well sette (o God) my harte is well sette: I shall synge &
My tonge be thou stered- (prayse. vp: stryke vp ye fydles and harpes/ I shall synge very erly.
I shall magnyfye the emonge the

people (lorde): I shall loave ẏ emõ-
ge the haythen.
Thy mercye is so grete that it re-
cheth vp to ẏ hevene: and thy trwe
faithfullnz lifteth hir selve vp vn-
Lyft vp thy selve (o h(to ẏ clowds
god) above ẏ hevẽs: and extoll thy
beutefull glory above all therthe.
¶ The argument into the. 58. psal.
¶ This psal. is an Invective age-
inst ẏ flaterers of Saule: thoro we
the punyshment of whom he pro-
phesyeth the rightwise to be merve
lously made glad. ¶ The title.
¶ The songe of David cõmitted to
ẏ chaũter to be playd vpõ thorgaĩs
which songe was called. Ne ꝑdas.
Do ye pronounce truly (o
counsell) that at righte
is? do ye iuge righte e-
monge the mortall men?

Do verely/ye rather painte and cõ
ceive wikednes in yowre mynde: ¶
for equite yowre handes waye vio-
lent wronges in the erthe.

¶ Theis vngodly are reprobate per-
sons even frome their mothers w-
ombe they are nowe straied frome
the right waye/ye and that frome
their birthe.

¶ They beare venoume in them ly-
ke a serpente: even lyke ỹ deffe As
pis when she stoppeth hare eares.
Because she wolde not heare the
voyce of inchaunters: or of the
charmer that well cũne enchaunte
O god/ destroye ỹ tethe of ỹ mou-
the of theis men: even the wãge te-
the of theis lyõs bruke thou (oh lor.
¶ Let them synke a waye like (de)
water: and let them be a marke/ vp
pon the which arowes sent oute of

a ſtronge bowe/ are alto brokeñ.

Let them be driedup lyke a ſnaile in hyr ſhell: and lyke a chylde borne before the tyme whiche never ſe ſonne.

Let them be takeñ awaye lyke a yonge thorne before it be growen into a tree: before their myſchefe be rype and ſharpe take them awaye with thy ſodeñ indignacion.

The righteouſe ſhall reioyſe whē he conſidreth this vengeaunce: & ſhall waſſhe his fete in the bloude of the vngodly.

And then the people ſhall ſaye/ verely the frute of the righteouſman abydeth hym/ for ſuerly there is god iugynge in the erthe.

The argumēt into the .59. Pſal.

In this Pſalm. Dauid deſyreth helpe ageinſt his adverſares.

¶ The title of this Psalm. ¶ The songe of Dauid Called. Neyer das. When Saul sent vnto his house to observe & to espye him to then tente he wolde haue slayne hym.

¶ Thistorie is in the first of the kynges. cap. 19.

DElyvre me frome mine enymes (my god): take me frome theis ỹ rise ageinste me. Delyvre me frome theis men which are all geven vnto myschefe: save me frome theis bloudshеders. For lo/thei laye awaighte for my lyfe: ther are come to gyther ageinste me stronge & boister men/& yet (o lorde) no faute have I made them. Thei ranne vppon me/and are nowe bente to destroye me giltles: aryse to socoure me and beholde. And thou (lorde) god of hostes/the

a stronge bowe/are alto brokey.

Let them be driedup lyke a snaile in hyr shell: and lyke a chylde borne before the tyme whiche never se sonne.

Let them be takey awaye lyke a yonge thorne before it be growey into a tree: before their myschefe be rype and sharpe take them awaye with thy sodey indignacion.

The rightwise shall reioyse whē he considrethe this vengeaunce: & shall wasshe his fete in the bloude of the vngodly.

And then the people shall saye/verely the frute of the rightwisman abydeth hym/for suerly ther is god iugynge in the erthe.

¶ The argumēt into the.59. Psal.

¶ In this Psalm. Dauid desyreth helpe ageinst his adversares.

¶ The title of this Psalm. ¶ The songe of Dauid Called. Ne perdas.. When Saul sent vnto his house to observe & to espye him to then tente he wolde haue slayne hym.

¶ Thistore is in the first of the kynges. cap. 19.

DElyvre me frome mine enymes (my god): take me frome theis ye rise ageinste me. Delyvre me frome theis men which are all geven vnto myschefe: save me frome theis bloudsheders. For lo/thei laye awaighte for my lyfe: ther are come to gyther ageinste me stronge & boister men/& yet (o lorde) no faute have I made them. Thei ranne vppon me/and are nowe bente to destroye me giltles: aryse to socoure me and beholde. And thou (lorde) god of hostes/the

a stronge bowe/ are alto brokey.

Let them be driedup lyke a snaile in hyr shell: and lyke a chylde borne before the tyme whiche never se sonne.

Let them be taken awaye lyke a yonge thorne before it be growen into a tree: before their myschefe be rype and sharpe take them awaye with thy sodeyn indignacion.

The rightwise shall reioyse whē he considrethe this vengeaunce: he shall wasshe his fete in the bloude of the vngodly.

And then the people shall saye/ verely the frute of the rightwisman abydeth hym/ for suerly there is god iugynge in the erthe.

¶ The argumēt into the. 59. Psal.

In this Psalm. Dauid despreth helpe ageinst his adversares.

¶ The title of this Psalm. ¶ The songe of Dauid Called. 1. Reges. 19. When Saul sent vnto his house to observe & to espye him to then tente he wolde haue slayne hym.

¶ Thistorie is in the first of the kynges. cap. 19.

DElyvre me frome myne enymes (my god): take me frome theis yᵗ rise ageinste me. Delyvre me frome theis men which are all geven vnto myschefe: save me frome theis bloudshéders. For lo/ thei laye awaighte for my lyfe: ther are come to gyther ageinste me stronge & boister men/ & yet (o lorde) no faute have I made them. Thei ranne vppon me/ and are nowe bente to destroye me giltles: aryse to socoure me and beholde. And thou (lorde) god of hostes/ the

a stronge bowe/are alto brokey.

Let them be driedup lyke a snaile in hyr shell: and lyke a chylde borne before the tyme whiche never se sonne.

Let them be takey awaye lyke a yonge thorne before it be growey into a tree: before their myschefe be rype and sharpe take them awaye with thy sodey indignacion.

The righteouse shall reioyse whē he considrethe this vengeaunce: & shall wasshe his fete in the bloude of the vngodly.

And then the people shall saye/verely the frute of the righteousman abydeth hym/for suerly ther is god iugynge in the erthe.

¶ The argumēt into the.59. Psal.

¶ In this Psalm. Dauid desyreth helpe ageinst his adversares.

¶ The title of this Psalm. ¶ The songe of Dauid Called. Ne perdas.. When Saul sent vnto his house to observe & to espye him to then tente he wolde haue slayne hym.

¶ Thistore is in the first of the kynges. cap. 19.

DElyvre me frome mine enymes (my god): take me frome theis ye rise ageinste me. Delyvre me frome theis men which are all geven vnto myschefe: save me frome theis bloudsheders. For lo/thei laye awaighte for my lyfe: ther are come to gyther ageinste me stronge & boister men/& yet (o lorde) no faute have I made them. Thei ranne vppon me/and are nowe bente to destroye me giltles: aryse to socoure me and beholde. And thou (lorde) god of hostes/the

god of Israhel awake that all nacions myght knowe ẏ: be thou not mercyfull to all men ẏ are ageiste ẏ/even of a wiked purpose. Selah.

They runaboute here and there in the nyght huntynge and yellynge lyke dogges for me: ye they seke all the kornes of the cyte for me.

And they speke no thynge but dethe: swerdis are in their lyppis/ for they sayed who shulde heare ver.

But thou (lorde) shalte scorne the: thou shalte mocke all theis haithe

Off the shall I tarye for helpe which nowe helpest hym: for God is to me a stronge castell.

Oh my god/ let thy mercyfull helpe overtake me: o god/ let me se my desire fall vppon my waight laiers

Slaye them not oute of hande leste my people forgete this thynge:

but disperse them to wandre emonge thy people/ caste the downe (lorde) which arte ower bukler.

For the wikednes of their mouthes/ and their evel speche let them be trapped in their owne pryde: and for their perjury & their lyes/ let the be a fable in every manis mouthe.

Consume/ thou kyndled into vengeaunce consume/ that theis men nowhere apere: and let all men even to the vttermoste partes of the erthe knowe that god is chefe governer in Jacob. Selah.

& thei run here & there in the night huntynge & yellinge lyke houndis: sekynge roundaboute ỳ cyte for me & thei their selves shall wandre aboute for their meate: and yet shall thei be suer to reste at nyghte with emptye belies.

c But I shall synge of thy strēgth
geven vnto me: erly shall I reioise
of thy mercy geven also/ for ỹ thou
hast bene my defense and my refu-
gy in my trouble.

o My strengthe/vnto the shall I
synge: for god is my stronge castel
even thou (god) which wetistwell
salfe to bestowe thy mercy vpō me

¶ The argumēt into the .60. psal.

¶ In this psal. David remembreth
howe God some tymes in his wra-
the leveth his people ī the daunger
of theyr enymes: but yet ageyne he
helpith them iently gyvynge them
cleare victories. ¶ The title of the
Psalme. ¶ The songe of David
cōmitted to the chaunter: to be pla-
yed at thorgains/called ỹ beutefull
Lyle of the testimoni for an instruc-
tion when he shulde fyght agēst

that parte of Syria which is called Mesopotamia/ād ageynst a nother parte of Syria called Zoba: where Joab returnynge slewe. 12. thousande Aedomytes in ỹ valei of Salis. ¶ Rede thistore. 2. Regum. 10.

O God / thou hadst ons forsaken vs/thou hadst cast vs awaye/thou were angre but yet hast thou offred thy selfe peased ageīn vn

Thou smitst the erthe to (to vs. gither and all to broke it: heale hir brekinges (we prayed the) for she was sore bowed downe.

Thou madest thy people to feale full harde thinges: thou gavest vs poysone to drynke.

But yet ageine thou liftedst vp a banet for them that fered the/ vnd which thei shulde obtaine a prospe

roys victory / and this didst thou for thy trowthes sake. Selah.

Wherfore thy welbeloved were made sure and salfe: and nowe save me also with thy right hande & heare me.

God hath expressed his minde by worde even frome his secrete holy place: wherfore I shall reioyse / I have nowe diuided Sichem ād have metoute the valei of Succoth.

Gilead ie myne / and Manasheh is myne: Ephraim ie my stronge hed cyte / Juda is my kyngdome.

Moab is subiecte vnto me: even as a caldrone to wasshyn my fete.

Edom shalbe even ae a place to cast yn my olde shoie: Philistea knowledgeth and krieth vnto me as to hyr kynge.

Who shall nede nowe to leade me

into eny stronge defensed cyte? or who shall nede to lede me vntil I come into Aedom?

Verely evē thou (god) which sum tyme hadst forsaken and cast vs awaye: and woldst not goforth with vs emonge owre hoste.

Helpe thou vs and delyver vs frome owre enymes: for very vaine is the helpe of man.

We armed with goddis helpe shal do strongly: for it is he that shall trede downe owre troublers.

¶ The argument into the.61. Psal. Whiche argu. is comen to many. ps.

¶ In this he prayeth to be delivred frome perell.

God heare my outkryinge: listen vnto mi prai

Vnto the I krye w(er ith desyer of harte full

of Anguysshe frome the eytremest parte of the erthe: leade me vppe into any higher rocke then I of my selve am able to clyme.

For thou arte my defense/my stronge towre by the which I am preserved frome my enyme.

I shall dwell in thy tabernacle for ever: I shall be suer vnder the secrete defense of thy winges. Selah.

Verely thou (god) hast harde my desyers: thou hast geven thy heretage to the fearers of thy name.

Thou shalt heape mo daies to the kynges age: and shalt drawe a longe his yeare into many generatiõs

He shall sitte before god for ever: declare thy mercy and troweth with the which thou wylt kepe him.

And so shall I prayse thy name with songes for ever: ỹ I myght

Nonne Deo subiecta Psa. 62. f 96
performe my dayly vowes.
¶ The argument into the. 62. Psal.
¶ Here he techeth both by exam-
ple of hym selfe and also by com-
maundement to truste only in god
and in no mortall menis power.
MI soule verely with sylē
ce loked vp to god: for fro
me him comethe my hel-
It is he verely th- (the
at is my defender/ my savioure: he
is also a castell for me/ I shall not
sore slyde.
Howe longe shall ye thus laye a-
waite fore whom ye lyste ? ye all
shalbe slayne and shalbe lyke a re-
linge mud walle ageinst the which
every man runneth.
Suerly whom god exalteth / thē
thei counsell to thrustdowne: they
covet that thinge which thei shall
N.

never obtaine/thei blesse and speke fayer with their mouthes and kurse in their hartes. Selah.

Loke vp vnto god (O my very stylle soule): for vppon hym dependeth my abidinge.

He is verely my defender/my savioure: he is also my stronge Castel/leste I be movede and fall.

Of god dependeth my helthe and glory: it is the power of god wher by I am defended and holpen.

Truste ye in hym at all tymes (o people): powre oute before hym all ỳ hevy kares of yowre harte/for it is god that is owre defender. Sela

Suerly/mortall men are naught/ men ar but vanite: if they were put togith² in a payer of balaunces they were lyghter then naught.

Truste not in riches goten with

wronge and forse: lest ye mugger vp vnto yowe vanite/and when yo wer riches encrese/put not to them yower harte.

Ons and yet ageine god hathe spoken: which two thinges I have harde/that it is God/that hathe ẏ very strengthe.

And that it is thou (lorde) which hast the very mercy: which geveste vnto euery man after his dealinge

¶ The argument into the. 63. Psa.

¶ Here David declareth howe that thorow Sauls persecution he was holden abacke in the deserte of Juda from the holy feste.

¶ The title of the psalme.

¶ The songe of Dauid/what tyme he was banesshed into the deserte of Juda.

¶ Thistore is 1. Regum. 22.

GOd / thou arte my god / erly do I sygh̄e for the: my soule thirsteth for ỹ my flesshe desyreth the in this thirsty ād wyde wyldernes with oute eny water.

Thus shall I beholde ỹ as in thy secrete holy place: that I myght se thy powre and thy glorious beute.

For thy mercye ys more desyero⁹ then this same lyfe: with my lyppes shall I prayse the.

Thus shall I magnifye the thorow te all mi lyfe: in ỹ praise of thy name shall I lyftvp my handis.

Thou shalt satisffye my soule with fat delycious meat: wher vpp̄ my lyppis shall ioye and my mouthe shall prayse.

As sone as I shall remembre my selve vpon my bed: I shall thynke

vpō ẏ/evē in ẏ watches of ẏ night
For thou verely arte he that brigeth me helpe: and I beinge suer in the shadewe of thy wynges / shall triumphe ioyfully.
My soule cleved vnto the: for thy righthande sustayned me.
Theis men ẏ seke my lyfe to spill it: shall go downe into thei' graves
Men shall dryve them vppon the edge of their swerde: thei shalbe hewen & kutte into meate for foxes.
But ẏ kynge shall reioyse in god & he shall glory ẏ swereth by him/ for their mouthes shalbe stopped.
¶ The argument into ẏ.64. Psal.
¶ This Psal. is a prayer agein ste sclaunderers and false accusers whos naturall disposiciō David here describeth and propheseyeth their punyshment. ¶ The title.

Exaudi Deꝰ orationem. Psal. 64.

¶ Davidz sōge cōmitted to ẏ chaūt

GOd heare my prayer: kepe my lyfe frome my fearfull enymye.

Hyde me frome ẏ shrewede counsell and harmfull company: which are all geven to myschefe.

Whiche whette their tongis lyke swerdis: and lyke as oute of a bente bowe/they shote forth bitter wordis for arowes.

To smyte thinnocente/ they wyll smite hym sodenly: ¶ will feare no-

Thei studied for a mische- (thīge.
fe: and talke amonge them selfe of snaris to be prevely laied/sainge who shall espye them?

Thei studied what mischefe they myght do: and (every manis minde serched) thei cōcluded fast ther vpō

But god shall smite them withe

a ſodeyn darte: thei ſhal receive their dethes wounde.

Their owne tongis ſhall ſmyte them ſelves: and who ſo ever ſhall ſe them/ ſhall avoyde ſore aſtonned

All mortall men ſhall ſe this thinge: & ſhall ſpeke vppon ỳ worke of god/ & thei ſhall knowe his dedis.

The rightwiſman ſhall reioyſe in the lorde: and ſhall committe hym ſelfe to his cure: all rightwyſe in harte ſhall reioyſe glorioufly.

¶ The argument into the .65. Pſal.

¶ In this Pſalme. Dauid declareth god to have his chefe ſeate in Zyon/ their to be knowne and worſhipped of all men.

PRaiſe abydeth the (O god) in Zyon: and men ſhall performe vnto the their vowes.

Unto the/ whiche hearest prayer: all mortall men shall come.

Iniquite prevailed ageinst vs: but it is thou that purgeste vs from owre synnes.

Blessed is he whom thou hast chosen: and whom thou hast taken to the/ to dwell in thy house.

For he shalbe satisfied: with ẏ good thinges of thy house and of thy holy temple.

Off thy mervelous rightwisnes shalt thou graunte vs (O god owre savioure): wh'fore thei shall truste in the all that inhabit the fertheste costes of the erthe and of the longe see.

Thou arte he wiche settest the hilles in their strēgthe: girte rowndaboute with power.

Which swageste and peaseste the

fearse roringe of the sees: & ceassest the noyse of their floudes / and the rode furye of the haithen.

They that are in the extremest partes of the erthe shall feare at thy woundrefull tokenes: them that dwell at the easte ād at the weste thou shalt make gladde.

Thou hast visited the erthe with rayne when it was full drye: thou hast made it very riche and plentuouse / the ryver of god floweth full of water / thou shalt make hir whete to encrese luckely / for so is it thy plesure to endue it.

Laye playne hyr even vorowes & moiste them temperatly with swete showers: and blesse thou the spierynge of hyr corne.

Thou shalt leade the yeare aboute with thy gentle favour: thi clow-

des ſhall drope fatte plentuouſnes ¶ There ſhall fall dropes vpon the manſions of the deſerte: the hilles ſhall ioye kovrede rownde aboute with plentuouſe frute.

¶ The playne feldes ſhalbe kovred with flockis of ſhepe: and the valeis ſhalbe filled with corne/wherſo re euery man ſhall ſynge and make melodye.

¶ The argument into the. 66. pſal.

¶ This Pſalme is a givinge of thankes for the delyveraunce of the people of Iſrahel frome the tyraneі of the vngodly. ¶ The title of this Pſalm. ¶ The ſonge of Dauid cõmitted to ỳ chaunt' to be ſunge.

MAke ye melodie to God: as many as inhabite the erthe.

Give ye glory vnto his

name in singinge: give ye vnto him glorious prayse.

Saye ye vnto god/ oh howe fearfull ar thi dedis for thy wyde powr: even thy enymes shall cum krepinge and krowchynge vnto the.

Unto the shall professe homage & worshype/ all that dwell vpon ther the: thei shall singe vnto the/ they shall singe vnto thy name. Selah.

Cum hither and se the workis of god: se his fearfull workes towerde mens. He turneth the sees into drie lande: he maketh men to go thorowe the see drye shode/ & there we reioysed of his power.

He governeth ỹ worlde by his power: his eyes loke vpon the haithē theis bakslideres frome his trowthe shall never be promoted. Selah.

O people/ magnifie ye owr god: prai

se hym with lowde voices.

This is he that hath preserued ỹ lyfe of ower soule: & have not suffrede ower fete ons to slyde.

Verely god hath proued vs: he hath tried vs with fyer/ as men were wonte to trye silver.

Thou broughtest vs into a straighte: and charged owre loynes with hevenes.

Thou layedst sore men vpon owre heds: we we' brought ît to fyer & water: and thou ledst vs out ageine into a place where we were wellrefr

I shall go to the lorde at (eshed. all tymes: I shall paye vnto ỹ my which I promised with vowes. my lippes and made with my mouth: when I was in affliction.

I shall offere vnto the fatte sacrifices with the reeke and sauour of

motone: I shall brēne vnto ẏ oxe-
ne and gotes. Selah.

Cum ye hyther as many as feare
god: and heare what thinges he
hath done to my soule.

I called vpon hym with my mou
the: & with my tōge I exalted hī.

Iff I had set my minde vpon ini
quite then god had not harde me:
but nowe god hath harde/ and ge-
ven hede vnto my prayer.

Praysed be god whiche hath not
repelled my prayer: nether hath he
with drawne his mercy fro me.

¶ The argumēt into the. 67. psal.

¶ Heare Dauid desierthe the fav-
ourable presens of god for the peo-
(ple of Israhel.

God mought favoure ād
have mercy vpon vs: he
mought lighten vs with

his presens. Selah.

That thi waye might be knowne
every where in the erthe: and thi sa
vinge helthe also vnto all nacions.

The people mought magnifie ỹ (o
god): ye all people mought magni-

The haithen mought ioye (fie the
and triumphe: in ỹ thou doste rig-
ht vnto the people / and directest ỹ
nacions vpon therthe. Selah.

The people mought sprede thy na
me (oh God): ye all people mought
magnifie the.

The erthe also mought give agei-
ne hir encrese: and god which is o-
wer god mought do vs good.

God mought blesse vs: and all th-
at inhabit the erthe evene vnto the
vttermoste partes therof mought
feare hym.

¶ The argument into ỹ. 68. Psal.

In this Psalme. David singeth his victory obteined of ỹ aliauntes as of the Siryns/ỹ Aedomites and the Ammonites.

S sone as god riseth he to helpe/his enymes are dispersed: they flee frome hym that hate hym.

He putteth thē to flighte like smoke: as waxe melteth the agein st the fier even so waste the vngodly frome the presens of god.

But ỹ rightwise ioye & are glad de:before god thei leape for ioye.

Synge ye to god/ synge to his name: lyfte hym vp rydinge vpon the ovetmost hevens/ THE LORDE is his name/ioye ye before hī.

The father of the fatherlesse/helper of wedewee: even god sittinge in ỹ seate of his secrete holy place.

Even god which geveth chyldren to the barene: ād loseth men holden in feters/but the forsakers of hym shall dwell ī ẏ wyde barene deſte

Oh god/when thou wentst forthe before thy people: ⁊ walkedst thorow the deserte. Selah.

The erthe was alto shaken and moved: and the hevens droped at ẏ presens of this god of Sinay/ye of god/even the god of Israhel.

But (O god) thou scattedist rayne in good tyme vpon the erthe: which thou chalengest be righte heretage: and when it failed thou restoredst it ageine.

That this flocke might dwell ther in: thou hast so prepared for the poore afflicte that they enioye thy goodis (Oh god)

The lorde hath brought it to pas-

se that wemen shulde bringe good tydynges: and synge the victory of right grete powers.

Kynges compassed with grete hostes have fledde: thei have fledde/ & the weake people that sote at home devyded the spoyle.

Also yf ye had bene as blake as men syttynge amonge pottes: nowe shall ye be white/ as thoghe ye were kovred with douves fethers which are as whyte as sylver and hyr wynges as yelowe as goolde.

When/ for hyr sake the almyghty god broke downe ỹ kigee: she was made as whyte as ỹ hyll Zalmon.

The hyll of god is fatte as is Bashan: it is an highe hill/ a fatte hyll lyke Bashan

Wherfore set ye so oute yowre selves ye highe hilles: this hill of god

is a plesaumte habitacion / for the lorde dwelleth in it perpetually.

The horsemen ād chariets of god are thousande thousādes: ye many thousandes of Angele: ỳ lorde is in mydde monge thē in his holy place

Thou hast lifted vp thy selfe and hast taken them whom thou wylt lede captive: thou hast receyved some men emonge/as giftes.

And even the forsakers of the/ thou hast compelled to obaye ỳ: for that in this place God wyll have his seate which hath his beynge of hym selfe.

Praysed be the lorde at all tymes/ he mought encrese his benefytys vnto ve: the very same god which is owre savioure. Selah.

God which is to ve both god and savioure is the lorde havinge his

beinge of hym selve: in whois han
des are diverse kyndes of dethe.
Uerely god hath smiten the hed of
his enymes: even ỳ very croune of
the hed of the synfull man.
The lorde sayde / I shall restore
my welbeloved even as I dyd ons
restore them frome Basthan: ye I
shal bringe them ageine as I dyd
ons frome the botome of the see.
Wherfore thy fote shalbe redde
with blonde: and thy dogges ton-
ges shalbe redde with the blonde of
thy enymes / bothe with the theire / and
with the blonde of the kynge.
They beloved se thy solemne goin-
gis (O God) even the goingis of
my god / my kynge / sittinge nobly
in the holy secrete place.
Singers go before / ther folowe pl-
ayers at the organe; in the middis

wente ther yonge maydens playnge vpon tympanes.

In the congregacions praise ye god the lorde: even ye whiche are off the seade of Israhel.

Ther were off the lytell tribe off Beniamin certaine which bore rule: the princes of Juda/their strength/the princes of Zabulon: the princes of Naphthalim.

Thy god hath geven the thy strēgthe: stablesshe (O god) that thinge which thou hast wrought for

In thi temple at Hierusalem: so even kinge shall bringe the gyftes

As thou sharply blamest the speare men with thy mighty power emonge the capitains of the hoste: so makest thou them to yelde and to become tributares payinge ther silver. Caste downe the people w-

hos delight is to have bataile.
Ther shall come of the moste noblest frome Aegypt: & yinde shal stretche forth hyr handis swyftly vn-
Ye kingdomes of the erthe to god. singe ye to god: singe ye with prayse vnto the lorde. Selah.
Which rydeth vppon the hevens/ ye vppon the everlastinge hevens: lo/he puttteth forth his voice/ye & that a voyce full of powre.
Give ye to god the prayse of strength: his cleare maieste is vppon Israhel: his strength is in ẏ clowdes.
Thou arte to be feared (O god) in thy secrete holy place: the god of Israhel/he shall geve strength & powre to the people. Praysed by god.
¶ The argument into the. 69. Psa
¶ In this psal. of David which is ẏ figure of Christe ẏ hed of all fa-

ithfull men (whom it becomethe to be conformed and made lyke theyr hed) is contayned a grete complainte as of won beinge in grevo⁹ present perels / and aftyr warde a feruent prayer for delyveraunce.

Save me (God) for waters are rysen so hyghe vppon me: that I am in perell of my lyfe.

I steke faste i ẏ depe toughe claie in the whiche I cannot continwe: I am brought into ẏ depe floude ⁊ ẏ violẽte streme karieth me awaie I am wery of kryinge / my throte is hoorse: mi sighte is wasted with lokinge vp vnto my god.

Thei ẏ odiously persue me fautlesse are moo in noumbre then the hears of my hed: thei have prevayled which vndo me causles / ⁊ they

whette their enymite vppō me/thei constrayne me to paye tho thinges which I never toke awaye.
God/thou knowest if I have done eny thīge folysshly:it is not vnknowne vnto ẏ if I have offended
Oh lorde/ẏ lorde of hostes/let thē not beshamed for my sake whych depende on ẏ:oh god of Israhel let thē not be confounded ẏ seke the.
For I/for thy sake have borne ẏ opprobry:shame and ignominy kovred my face.
I was made a strangere to my brotherne:& an aleaunte to my mothers childrene.
Even the very love that I bore to thy house eite me vppe: the opprobries which the vngodly caste ageinst the/brente me sore.
I gyve me to wepīge/my body do

I scurge withe fastige: & for thus doinge/am I revyled.

I cledhed me in hayer & sacke for their sakee: & thei iested vppon me.

& thei fablede vppon me that sote at the gatis: and the dronkey men in taverns made songis vppon me.

But I (Lorde) in the meane tyme made mi prayer vnto the: when tyme was offrede me (Dy God) for thy infinite mercy ād trowthe heare me: for the which thou were wonte to helpe.

O elyvre me frome this tougshe claye ād suffre me not to be drowned: let me be delyvred frome theis odious persuers/ even frome theis depe waters.

Let not ỳ streme karie me awaye neth ỳ depthe swelowe me in/nor ỳ pitte shitte hyr mouthe over me.

Answere me (oh lorde) for full ſwete is thy mercy: loke vpon me after thy grete humanite.

And hyde not thy face frome thy ſervante: for I drawe ay hevy croſſe, ſpede the to heare me.

I oyne the to my ſoule & redeme it: loſe me fro myn enymes.

Thou knowſte what oppriobry, what ſhame and howe grete cõfuſion I beare: thei that trouble me are in thy ſighte.

Oppriobry hathe broken my harte, I am ſcurged, I loked for won to eaſe me with counfortable wordis but ther was non, I lokedvp for counforters but I founde non.

For meate, thei gave me gall: and when I thirſted thei gave me to drinke vinaigre.

Let their owne table be their trap

pe: and their owne fredis their sna-
Let their eies be blinded leste tes.
they se: and make their loynes ever more to slyde.
Powre forth thi wrathe vpon thē:
and let thy hevy indignacion take
Let their houses be desola (them.
te: and let there be noman to inhab-
it their tabernacles.
For thei saye that they persecute
hym whom thou woldest to be smi
ten: & thei boste thē selve to chasten
hym whom thou commaundest to
wounde.
Make ỹ vnto theis men won wi-
kednes be heaped vppon a nother:
and let them never be partakers of
thy rightwisnes.
Let them be blotted owte of ỹ bo-
ke of lyfe: and let them in no wise
be writen withe the rightwise

But me (Oh god) for as myche as I am afflicte/poore/and full of sorowe: thou shalt delyuer with thy savinge helpe.

I shall praise the name of god with songe: I shall extoll hym with solempne prayse.

For thys shalbe more accepte to ỹ lorde then oxe and kalfe: which ar armede withe hornes and houves.

Meke spirited men shall se theis thinges and shall reioyse: the sekers of god shall se theis and their hartes shall lyve.

For the lorde heareth the poore: & men layed in presone for his sake he hath not despised.

Heavens and erthe shall loave him: the sees also and what so ever moveth in them.

For god shall save Zyon/& shall

preserve the cites of Juda: there shall men dwell and possesse ỹ lande be right inheretaunce.

The posterite of his servants shall receive it for their heretage: who so ever love his name shall have their seate ther in.

¶ The argument into the. 70. Psa.

¶ In this Psalme. Dauid desierth spedy helpe and punishment for his aduersares/and ioyeth for his helthe emonge the faithfull. ¶ The title of the Psalme. ¶ The songe of Dauid committed to the chaunter to be sunge for a remembraunce.

Ho god spede the to delyvre me: oh lorde haste the to helpe me.

Let them be confounded withe shame and oppriobrye wh ychelaye awayte for my lyfe: let

them be turned bakwarde / and in opune ignomynie which delight in my trouble.

Let them be putbacke because thei labour to shame me: even thei whiche saie fighe / fighe vppon hym.

Let them ioye and reioyse in the / who so ever seke the: and thei that love to be holpen of ỹ mought saie / God be alwaye eytolled.

I am a karefull poore afflicte / spede the vnto me: thou arte my helper and delyverer / se thou tarye not.

¶ The argument into the .71. Psalme.

¶ This psalme is of a comen argument wherin David desyerd helpe againste his aduersares which were Absalom with other that conspired with hym.

In te domine speraui. Psal. 71.

N the(lorde)have I trusted: suffre me not at eny tyme to be ſhamed.

Delyvre me for thy ryghtwiſnes and take me vp: bowe downe thy eare vnto me/& save me

Be thou vnto me a rocke of ſtonne in the which I might kepe me & to the which I might ever flee: hitherto haſt thou taken charge of me to kepe me/for thou arte my ſtõne and my caſtell.

My god delyvre me frome ỳ hande of the vngodly man: delyvre me frome the fiſt of the miſchevous & violent man.

For thou art he of whom I depẽde(lorde/lorde) thou arte the ſame vnto whom I have cleved ſithen I was a chylde.

Thou ſuſtaineſt me frome my ma

thers wombe: thou diddeste me oute of my mothers bely/ my laude & prayse is vppon the continually.

I am made a woundrynge stocke vnto many men: but thou arte my stronge defense.

My mouthe shalbe yet fulfylled with thy prayse: let it dayly extoll thy cleare maieste.

Caste me not awaye in myn olde age: forsake me not when mi strengthe shall fayle me.

For they spoke vpon me emonge them selve: and thei which laye awaite for my soule have counseled in vayne.

Saynge God hath forsakē hym/ folowe vpon hym: & take hym/ for ther is noman ỹ wyll delivre hym.

God/ be thou not farre fro me: my god spede the to helpe me.

Let them/ be shamed and peryssh that are ageynste my lyfe: let them be kouered with oppriobrye and confusion which take so grete payne to hyndre me.

But I shall tarey for thy helpe: & shall excede all men in thy prayse.

My mouthe shall dayly speke of thy rightwisnes & savīge helth: for I knowe non ende of thi benefets.

I armed with the strength of the lorde havinge his beīge of hym selfe shall come: and remember thi rightwisnes only.

Oh god thou hast taught me euen of a chylde & vnto this tyme do I publesshe thi mervelo⁹ noble actes ye verely / thou shalt not forsake me euen into my olde age and hore heares (Oh god) whyle I shewe forth thy myghty power vnto this

present generation/ & thy strength vnto all the posterite to come.

And whilis I extoll thy rightwisnes (O my god) whiche hast done so grete thinges: (O god) who maye be compared vnto the?

Whiche hast made me to fele many and grevous adflictions: and thou peased ageine shalt quiken me: and shalt bringe me ageine even frome the depest of thertthe.

Thou shalt encrese my dygnyte: for thou pleased ageine shalt coun-

And I shall magnifie (forte me. ỹ/I shall prede thi trwe faithfulnes (O my god) with musyke instrumentes: I shall synge vnto ỹ with harpe which makest holy Israhel. My lippes shall triumphe for ioie and my soule also which thou hast redemed; for I shall synge vnto ỹ.

Also my tonge shall speke continually of thy rightwisnes: for thei shalbe shamed & i opprobrye which take so grete payne to hurte me.

¶ The argument into ỳ. 72. Psal.

¶ In this Psal. Solomon prayeth that the kyngdome of god myght come to/thorowe Christe. ¶ The title of this Psalme. ¶ The Psalme of Solomon.

H god/ gyve thy authorite in iugement vnto ỳ kīge: give ỳ kīge sonne the pecuciō of thy iustice.

He shall have to do with ỳ people of his ryghtwisnes: & shall deale evēly with thi poore afflicte.

Mountains shall brīge pease vnto the people: and thylles shall bringe the pecucion of rightwysnes.

He shall delyvre in iugement the

poore afflicte people: he shall kepe the nedions/he shall smyte downe the vniuste vexers of men.
Men shall worshipe the/ as longe as the sonne and mone shall shyne/ into every age.
He shall come downe lyke small rayne into a newe mowen medewe: & lyke rayne whiche sokingly maketh moiste therthe.
Bightwismen shall flouresshe whylz he raigneth: and there shalbe myche pease endueringe as longe as the mone.
He shall have dominiō frome the won see to the tother: & frome the easte floude vnto the worldes ende.
Before hym shall fall downe the dwellers of the deserte: and his enimes shall lye prostrate lickinge the The kynges of Tharsis & Cduste.

of the yldes shall give hym gifte the kynges of Sheba and Seba shall offere vnto hym honourably.

All kynges shall do homage vnto hym: all nacions shall serve hym

For he shall delyvre the poore that krieth vnto hym: and the man in hevenes with oute helpe.

He shall have pety and mercye on the poore nedeons: and he shall kepe the soules of them that are in affliction.

He shall redeme their lives frome fraude and violence: and precious shall their bloude be in his sighte.

He shall lyve and shall have geven hym of the goolde of Sheba: men shall blesse hym all tymes ād shall sprede his fame.

And the erthe shalbe so frutfull that of any handfull of whete ther

shal arise sythe plente in the hilles: that it shall wave with the winde lyke the thicke highe treis of Libani/and shall growe forthe before ẏ cyte as thicke as grasse.

His name shalbe ever spoken vppon whiles the sonne shall endure: & shall go from won generatiō into a nother/thorowe hym shall all nacions be blessyd and shall extoll hym with prayse.

Praysed be the Lorde god/God of Israhel: which alone dothe merve lous thinges.

Praysed be his glorious name: every lande be full fylled with his beutefull glory. AMEN AMEN.

¶ Here is an ende of the psalmes/and prayers of Dauid/ the sonne of Jishai.

¶ The argument into the.73.psal.

¶ Asaph sunge this psalm. for the consolation of the faithfull: which frete them selve and are offended at the felicite of the vngodly. ¶ The title. ¶ The songe of Asaph.

RIght good suerly is god vnto Israhel: even to thois men which are pure in harte.

But my fete were almost gone: my fotyng had almost failed me.

For that the good fortune of the folysshe wykedmē set me so a fyer: when I se sych prosperyte of ỳ vngodly.

For thei are nether combred ne constrayned to dethe: but they are well lykynge/ thei thryve/ and are lusty.

Thei are not oppressed with hevenes lyke wothȳ men: thei knowe not ỳ sorowe ¶ kare ỳ wothȳ men abide

Wherfore pryde hath closed them rownde aboute: and thei are clothed with violence as with garments.

They are so full of felicite & welthe that they swell: thei set forth them selves in thimaginations of their owne hartes.

Thei thynke to be holden and bryddled with no lawes: thei boste their myschevous vexacion/ thei speke from a lofte.

They have lyfted vp their moutshes into heven: their tonges walked all over therthe.

Thei called their people vnto the same study: and made them to drinke of the same full cuppe.

Wherfore the people was moved to saye with in them: howe might God knowe theis thinges? what knowledge maye the' be in god ab-

Se (ſaye thei) theis are vngodly men and yet are thei bleſſed in this worlde and ſwimme in plentuous (riches.
Uerely as for my ſelve I trowe I have kept my harte pure: and have ſtudyed to have handes waſſhen with innocentes clene frome wykednes but all in vayne.
For I have bene ſcurged dayly: & I ſuffred my chaſteſynge every mornynge/ye and that erly.
But yf I ſhall thus iuge & ſpeke of theis thynges: I ſhuld be iniurio⁹ vnto ỹ nacion of thi chyldrene
I muſed & ſtudyed ſore to knowe theis thinges: but it was labourious and harde to ſe it.
Untyll I was brought into ỹ ſecrete holy places of god: & was taught to marke thende of theis men.
Suerly thou haſt ſette them in a

slybery/place: even to cast them downe and to be vtterly destroied.

Oh/howe sodenly were thei caste downe & made an ende of? thei were destroied with soden myschefe.

They we' but as a dreame of a mā sodenly awaked: (O lorde) even their images and pictures hast thou made spightfull in the cite.

Suerly my harte bleded in bitternee: and my inwarde partes we' stinged and as pricked with nedles.

I was a sotte and perceyved nothinge at all: I was lyke a brute beste before the.

And yet (not withstandinge) was I allwaies withe the: thou heldste my righthande faste in thy hande.

Thou ledst me at thy plesure: and aftyrwarde tokest me vppe & helpedst me gloriously.

Whom therfore in heven / whom in erthe shulde I honour and worshype but the?

My flesshe and my harte longe sore fore the (oh the very strengthe of my harte): god is my porcio for ev'

Horlo/they that absente them selve longe frome the / shall perisshe: thou wilt destroye as many as forsake the.

But I thought it good for me to cleve to god: I set ỳ lorde before me for my defense to thentente I wolde shewe forth thy workes.

¶ The argumēt into the. 74. psal.

¶ In this Psalme Asaph complaineth of the destruction of the temple and of the faithfull people / ād also of ỳ blasphemy ageinst god & his holy place/by ỳ vngodly folke.

¶ The title of this Psalme.

¶ It is an Instruction shewed vnto Asaph.

LOrde/wherfore (O god) hast thou putte vs awaye frome the so longe: wherfore is thy wrathe thus sore kyndled ageinste the flocke of thy pasture?

Remembre thy congregacion whom thou hast chosen to the from the beginninge: even the metyarde of thy heretage whom thou hast redemed/this same thy hyll of Zyon in the whiche thou were wonte to dwell.

Lyft vp thy selve and come to destroie for ever all enimes: which have broughte all myscheve into thy holy temple.

Thy aduersares have rored in the middes of thy Synagoges: thei ha-

ve set vp theit baners in tokene of the victorye.

Lyke as in tyme past/ full excellent and noble was the worke and dyligence of them whiche kyt downe wythe axes grete trees to the byldynge of the temple.

Even so nowe are there of like diligence and laboure/ to destroie and to breke ỹ karved ymages in it with twybyt and hammers.

Thei have brent it in the fyer: and thus thei throyngdowne the house of thy name into therthe/ have prophaned and polluted it.

Thei thought in theire mynde saynge / let vs also slaye them all togither: & they have brente vppe all the Synagoges of god in the erthe We se not the tokens and myracles which God was wonte to she-

we for vs: there is no prophete lefte vs/ther is noman with vs whiche have eny knowledge/but howe lõge shall this endure?

What ende (Oh God) shall thy aduersarie have ỹ thus shamfully reuileth the? what shall become of this slaunderous enyme whiche thus vngodlely blaspheneth thy name? Wherfore hast thou plucked backe thi hande? holde not thi righthãde thus still in thy bosome

Verely thou arte god which hast hytherto bene my governer: thou arte even he that bryngeth helthe into the myddes of therthe.

Thou verely thorow thy powre troublest ỹ see: thou brekest ỹ heddis of the dragons in the waters.

Thou knockest to gither the heddis of the grete whales: and geuest

them for meate to the people of the
Thou brekest vp ẏ sprin· (deserte.
ges: thou makest drye the floudes.
The daie is thyne the nyght also
belongeth to the: thou hast ordened
the lyght and the sonne.
Thou hast ordened and set all ẏ
costes of the rownde worlde: somer
and wynter thou hast made them.
Yet se thou forgetst not this on thī
ge/that this enymye thus blasphe-
mously revyleth the lorde and that
thys wykede folysshe folke thus
grevously hurte thy name.
Let not the life of thi turtle dou-
ve come into the cōpanye of theis
aduersares: the company of thy po-
ore afflycte forget not for ever.
Loke vpon thy promyse: for amō-
ge theis blynde wretches of ẏ erthe
all are full of vyolence & trouble.

Turne not a waye frome the/the-
is poore lowelions withe ſhame:
but rather cauſe theis poore afflic-
te nedions to prayſe thy name.
Aryſe god and give ſentence ageī-
ſte thy adverſaree: remembre howe
blaſphemouſly they reviled the/ād
howe chorliſſhly theis wiked men
deale with the dayly.
Forgete not the proude worde of
thy adverſarre: let the highe ſwel-
ingis of them that reſiſte the clime
vp ſtill into their owyne confuſione
¶ The argumentinto ỹ. 75. Pſal.
Where firſt of all Chriſte owre ſa-
viour is broughte yn vnder the fi-
gure of David reioyſynge of ỹ po-
wer geven hym by ỹ which he wol
de reſtore the worlde nowe beynge
redy to fall: and he moniſheth that
noman reſiſte his kynge/becauſe ỹ

god is he alone which exalteth whom he wyll. ¶ The title of this Psalme. ¶ The songe of Asaph: called ne perdas.

WE thanke the (God) we thanke the/ for nyghe is thy glorious power thois men that call vpon the and they shall remember thi mervelous dedis.

For I shall take vp vnto me my congregation: and shall execute true iustice.

The erthe & ye dwellers ther vpon beganne to slyde awaye: and I have vnderset it. Selah.

I spake to theis madde foolis/ saynge/ se that ye be not besydes yowr wittes: I sayde also vnto theis vngodly/ se that ye extolle not yowre hyste not vppe yower (powre.

hornes to highe: nether speke ye prowdneckedly.

For this lifting vppe cometh nether frome the easte nor the weste: nether yet frome the sowthe hilles of the deserte.

But it is God verely the mighty iuge: he casteth downe won man & lifteth vp a nother.

For ther is a cuppe full of troubled wyne in the hande of the lorde: oute of which he powreth to be drōke of/whois veri dregges shalbe souped of/for all the vngodly of therthe shall drinke therof.

But I/in the meane ceasone shal shewforth continually his glory: & praise mi god evē ẏ very god of Ja And shall also plukvp by ẏ (cob. rotes ẏ hornꝭ of theis vngodly: but ẏ pow' of ẏ rightwise shalbe styll

¶ The argument into the. 76. Psal

¶ Here Asaph syngeth howe that Hierusalem was nobly defended of god: wherfore he extolleth his power/no lesse to be dreded then exce-dynge all menis powers. ¶ The title of this Psalme. ¶ The songe of Asaph committed to ỹ chaunter to besunge at the organs.

GOd is honourably knowē in ỹ lāde of Judah: ¶ his cleare fame is nobly spredē thorow ỹ lāde of (Israel. His tabernacle is setvp in Hierusalē: & his mansiō in Zyon ¶ Her he brake into peses bothe bowe Arowes bukler ¶ swerde in ba ¶ Thou arte passynge (taile. Sela. cleare and noble: worthy to be magnified above the kyngdomes full of theft and robery.

They are deprived of their strōge harte: theyr slomber hath overgone them/theyr handes are benommed although they were men valeaunte in bataile.

For thorowe thy fearfull thretenynge rebuke (O god of Jacob): their horse & karts went all to ha-

Thou arte to be feared in (voke.

dede: for who maie stāde before ẏ/especially whē thi ang' wexe whot?

Even from heven thou causest thi fearfull iugement to be harde: theerthe feared & dirst not ōs quitche.

When God shulde ryse into iugement: to save all the meke spryted of the erthe. Selah.

For mennis indignacion occasioned thy glory: even whils thou brideldst the reste of thy fury.

Make yowre vowes and pforme

them to the lorde yowre god: for he is in the myddes emonge yowe.

Offre yowre gyftis to hī so gretly to be feared: which taketh breath even frome pryncees/ it is he that is to be feared of ỹ kynges of ỹ erthe

¶ The argument into the. 77. Psa.

¶ In this Psal. Asaph declareth his hevenes of minde for ỹ calamite & wretchednes of ỹ holy people.

¶ The title of the Psalme. ¶ The songe of Asaph cōmitted to ỹ chefe chaūter to be sunge of the order of thois singers emōge whom Jedithum was chefe.

I the my voice to god/ with the my voyce to God I kryed lowde: and he listened to me.

In ỹ tyme of my tribulacion (lorde) I soughte the/ my sore rāne all

nyght and ceassed not/my soule refused all counforte.
I remembred God/ ād I gnasted & grated my tethe togyther for anger: I spoke ād my spyrit was sore vexed beige full of āguisshe. Selah
Thou heldest myn eyes frome slepe all the nyght longe/and I was so tormented in mynde that my speche fayled me.
I called to minde my dayes paste: even the yeares of my fore age.
I remembred my mery nyght songes: I spake in my harte/& my spiret serched ẏ cause of this hevy iu-
Sayīge shall ẏ lorde then (gemēt. caste me awaye for ev̄: shall he never call me ageine īto his fauoure?
Is his goodnes then / thus taken awaye for ever? is his counfortable promyse thus ended for all ages?

Voce mea ad dominum Psal. 77.

Hath God then forgoten to have mercy? or wyll he shit vp his mercy in his anger? Selah.

And I thoughte thys is but my nowne weake abydynge: vntill ẏ moste hyghest declare hys ryghthande as he is wonte to do.

Wherfore I wyll call to mynde ẏ workes of the Lorde: and I wyll holde in remembrance thy mervelous noble actes whych thou hast wrought of olde tyme.

I shall thynke vpon all thy workes: and talke vppon thy woundrefull dedys continually.

Oh/howe woundrefull are thy wayes (Oh god) whiche dwellest in ẏ secrete holy place? who is so myghty and so grete as is god?

Thou arte God which hast wroght mervelous thynges; and hast

declared thy mighty power emonge the people.

Thou hast redemed and losed thy people with stronge powre: even ỳ sonnes of Jacob & Joseph. Selah.

The waters sumtyme sawe ỳ (O god) the waters sawe the: and they trembled: even ỳ depe botomlesse see was alto troubled.

The blacke clowdes sente downe rayne/ it thondred in ỳ aier/ & haile stones came downe lyke arowes.

Grete thondre clappes were harde rowndaboute them: fearfull lightenyngis smitte ỳ grounde/ therthe quaked and trembled.

Thy wayes laye thorowe the see/ and thy pathes in mighty waters: and yet noman shall knowe ỳ printes of thy fete.

Thou ledst thy people lyke a flock

Attendite populę meus. Psal. 78

ke of shepe: by the handes of Moses and Aharon.

¶ The argument into the. 78. Psa

¶ This psalme warneth vs to not forget the noble actes of the Lorde and hys wondrefull benefits done for his people led oute of Aegipt & brought into the lande of Canaan

¶ The title of the psalme. ¶ An instruction shewed vnto Asaph.

HAke hede my people vnto my lawe: bowe downe yowre eares vnto the wordes of my mouthe.

I wyll opene mi mouthe into parables: and I shall speke olde derke sentences of gravite.

Even thos thynges which we have harde: and knowne owre fathers to have tolde vs.

There was nothige hidde frome

their chyldrene that succeded thez: for ever won tolde a nother ẏ lordes prayses/ ⁊ put eche wother in remē-brance of his stronge power ⁊ mer-velous thynges which he wroghte

He gave this commaundemēt vn-to Jacob ⁊ put this lawe vnto Is-rahel/ when he commaunded ẏ fa-thers to declare theys thynges to theyr chylderne.

That their posterite might knowe theis thynges: and their chyldrene when thei are wayen myght she-we ẏ same to theyr chyldrene also.

And so to put their confydence ⁊ truste in god: and not to forget the workes of God but to obserue hys commaundementes.

And not to belyke theyr fathers which were a frowerde nacion ād fallynge oute of kynde; a nacion ẏ

Directed not their hartes: and their ſpyrits committed not their ſelves ſted faſtly to god.

The ſonnes of Ephraim well armed and good archers: turned their backis in batayle.

They kept not touche with God: thei wolde not lyve aftir his lawe.

They forgote his workes: and his noble actes which he dide for their fathers beynge preſente.

For he dide wondrefull (ſakes. thynges in the lande of Aegypte: in the felde of Tanys theyr

He devyded ỹ ſee and led thes thorowe: he made the waters to runne togyther ſtandyngvp lyke walles of their eche ſyde.

He led them forthe be daye vnder a clowde: & every nyght with clea-

He kit in ſondre ỹ rocke (re lyght

of stōne in ẏ deserte: and gave thez drynke oute therof lyke as oute of a grete depe water.
He led ryvers forth of the stonne and made the waters to runne lyke swete floudes.
And yet for all this thei sinned ageinst hym: and angred the moste hyghest in the wyldrenes.
Thei tempted god in their hartis: when thei asked meate to save the-
And thei spoke ageiste (ir lyves. god sayinge / maye god sprede vs a table here in the deserte?
He smit the stone and there flowedoute waters plentuously: but wheth' maye he likewise (saide thei) gyve vs also brede and prepare flesshe for his people?
Therfore the lorde when he harde theis thinges was angry: & fier

was kindled ageinste Jacob/ & his wrathe was bente ageinst Israhel
And that because thei beleved not god: neth² trusted thei to his helpe.
And yet he cõmaunded ẏ clowdes above: & opened ẏ doores of hevey.
And powred them downe MANNA to eate: he gave thez hevenly foode.
So that man eyte stronge and substanciall meate that came frome ẏ clowdes: he lete them have meate evem theire bely full.
He turned aboute the easte winde in the hevens / and by his power brought in the sowthewynde.
And rayned downe vppon them flesshe as thycke as duste: & fethered foules like the sandes of the see.
And thei fell downe into the middes of their tentes: & rowndaboute theyr tabernacles.

And thei eite/ād were well filled/ for he satisfied their appetite.

They were not disapointed of their luste: ād yet their meate was no soner in their mouthes/ then ý wra the of god fell vpon them.

And slewe the chefe of them: even the moste stoughtest of Israhel he thrwe downe.

But yet above all this thei sinned ageinste hym: for they beleved not his mervelous dedis.

Wherfore their daies wer cōsumed miserably & swiftly: & their yeares passed over in perpetuall trouble.

When he destroied thē/ then they sought hī: they turned & besought god besely.

When thei called to minde ý God is their defender: and that the hyghe god is their redemer.

But thei flatered hym with their mouthes: and lyed vnto hym with their tonges.

Their harte was not righte towarde hym: nether kepte they touche with hym in promyse.

But yet he (notwithstandinge) full mercifully forgave them their wikednes/he dyd not destroie thē/ he peased his grete wrath and cast not forth all his indignacion.

He consydred that thei were but flesshe: a puffe of fleīge winde which cometh not ageine.

Often tymes provoked they hym to Anger in the desert: and agreved hym sore in the wildrenes.

Ageine/they tempted god: and caste awaye hym that maketh holy

Thei forgote his stroge Israhel hande: and the daye in the which

he delyuered them frome their troublous oppressours.

They forgote hys myracles also: whiche he wrought in Aegypt: and his wondrefull tokene: which he shewed in the felde of Tanis.

They he turned their pondes and dykez into bloude: and their riuets also that thei shulde not drinke.

He sente emonge them swarmes of flyes whiche devoured them: & frogges to destroie them.

And he gave the profitte of their grasse and corne to be eaten vp of wormes: and theyr labours to whotte flyes.

He beite downe their vines with hayle stones: & theyr fygtreis were frostebitene.

He destroied their cattell with haile stones; and smitdowne their be-

stes with lightenynges.

He sente into emonge them the hevy indignaciō of his whot wrathe: the consuminge vengeaunce of his fearfull yire/anguysshe and violēt wodnes by noyuse sprites.

He hedged in the waye of his wrathe: he spared not their lives frome dethe but betoke them to pestelence.

He smit every firste begoten in Aegypt: and what so ever thei had moste leife and deare in the tabernacles of Cham.

And led forth his people lyke a flocke of shepe: and drove them forthe lyke an herde of nete into the wildernes.

He led them forth so suerly that they neded nothinge to have feared: for he overwhelmed their enymes with the waters of the see.

And he broughte them to his holy place: even to ỹ hyll which he chalenged with his right hande.

He casted oute therof the gentiles before their faces: and limited vnto them their heretage / and made the tribz of Israhel to dwell in their tabernacles.

Notwithstandinge yet they tempted and provoked the hyghe God: and kepte not his testimones.

They turned theyr selves frome hym and dealte vnfaithfully ageinst hym: even as dyd theyr fathers / they were withen backelyke a

They angred god with th- howeyr worshipe in highe places: and kyndled his wrathe with their Idols

God harde them and was sore amoved: and grevously he reiected and reproved Israhel.

He forsoke his habitacion in Shi
lo: even the tabernacle in the which
he dwelled emonge men.
He suffred his glorio⁹ mighty se-
te to be taken: and his beutefull h-
ouse to be brought into the handes
of his adversares.
He betoke his people all togither
into the swerde: his yre brente so so
re ageinste his heretage.
The yet devoured their yonge child-
rene: and their virgins loste the flo
wer of their mariages.
Their sacrifycers wher smiten do
wne with swerde: and their wives
had no laiser to moorne lyke wy-
dewes.
And the lorde awaked as thoghe
he had slepte and startvp with gr-
eate noyse frome slomber: as a mā
that had surfetted with wine

And smit his enymes in ẏ nether aftyr partes: and made them to be into perpetuall opprobrye.

Notwithstandynge all thys/ yet he refused ād reiected the tabernacles of Joseph: and the trybe of Ephraim he wolde not choose.

But he chose the trybe of Juda: even ẏ hyll of Zyon/ his owne wel-
And he bylded ther vp- (beloved.
pon his temple lyke hyghe palaces: and layed the foundacion as faste as the erthe/ to abyde a longe space

And he chose his seruante David: and toke hym frome the shepkote.

He led hym frome the folowinge of hys shepe to feade hys people: even Israhel his owne heretage.

And he shall governe and feade thez purely with faithfull harte: & shall retche them forth/ dryvynge

¶ The argumēt into the. 79. Psal.

¶ In this psal. Asaph cōplayneth of the calamite & wretchednes done to Hierusalem of Antioch & desyreth the helpe of god ageinst hym.

¶ The title. ¶ The songe of Asaph

¶ The haithen (O god) are come into thyn heretage: thei have polluted thi holy temple/and have brought Hierusalem into an heape of stones.

¶ thei have geven the karcases of thy servantes meate to the foules of the Ayer: & the flesshe of thy saintes to the bestes of ẏ erthe.

¶ thei have shed their bloude lyke water rownde aboute Hierusalem & there was non ẏ wolde burie thē.

¶ We are made an opprobrye to ow' neghbours: scorne and derision to them that dwell rowndaboute vs.

How longe lorde? wilt thou be angre ever: shall thy indignacion brenne still lyke fyer?

Powre oute thy wrathe vppon theis haithen which will not knowledge the: and also vppon theis realmes that call not vpon thy name.

For Jacob thei have devoured: and have lefte his habitacion desolate

Remembre not owre olde iniquitee: let thy merciable ienteines prevente vs shortly: for we are grevously oppressed & made full poore.

Be present with vs (god) save vs for thy glorious name and delyver vs: pardonne owre synnes for thy names sake.

Lest at eny tyme theys haithen shulde saye: where is their god?

Let the vengeaunce of the bloudshed of thy servantes: declare the

Deus venerunt gentes

emonge theis haithen/ in owre fyghte.

Let the sorowefull sighes of thē y are in bondes come into thy presens: and for thy grete power/ make them a live which are nowe in ged to dethe.

And turne vnto owre neghbours plentuously their oppropry into their owne bosomes: with the whiche they have reviled the so oppro-pryously (Oh lorde).

Make vs which are thy people/ & the flocke of thy pasture to magnifie the with thanke s for ever: & to shewforth thy praises frome ge neration into generation.

¶ The argument into the. 80. psal.

¶ This Psalme is of the same argument with that/ which goith before. ¶ The title of this Psalme.

¶ The songe of Asaph/to be sunge of the beutefull Lyle/ cōmitted to the chaunter.

THou hearde man ād feader of Israhel/lysten ād take hede/which drivest Joseph lyke a flocke of shepe:and thou which sittest betwene the Cherubims shyne vnto vs Thou which arte before Ephraim Beniamin & Manasses:lyft vp thy power and spede the to save vs.

(Oh god) restore vs/make thy face to shyne vppon vs: ād we shalbe Oh lorde which arte the (saved: god of hostes:howe lōge wilt thou be āgre withy̆ praier of thi people? Thou fedste vs with the teares of owre eyes: and madist vs to lyckin them plentuously in stede of drike Thou settedst owre borderers a-

geinst vs: and madist owre enimes to laughe vs to scorne.

God of hostis restore vs: make thi face to shyne vppō vs/ & we shalbe saved.

Thou translatedst thi vine frome Aegipt: and (the gentiles castoute) plātedst it in their places

Thou providedst it a place & didst rote it faste: insomiche that it spred over all the lande.

She kovred the hylles wyth hyr shadewe: and hyr brode leved braunches shadewed ẏ highe Cedres

Thou madest hyr to spreade forth vnto the weste see: & hyr brode braunches to reeche vnto ẏ floude Eu-

Wherfore then hast thou (phrate) broke vp hyr hedge: that every mā passinge forby maye snatche of hyr

Wherfore do ẏ bores of ẏ (frutes) foreste wrote hir vpō & ẏ wilde be-

stes of the feelde fede vppon hyr?
Oh god of hostes turne the/we beseche the loke oute frome heven/beholde and vyset this vyne tre.
Even the same vyne which thi righthande hath planted: and haste vnderset it for thyn owne selve.
Therfore is it nowe brente vppe with fyer & broken downe? at thy roughe chalenge & sharpe blamynge/thei perisshed.
Chalenge thez ageine into thi hāde/for whome thou were wonte to declare thy power: delyvre thez whom thou haste strengthened to be
We swarve not from the (thyne: in eny wyse: restore owre lyfe / that we myght call vpon the.
Lorde God of hostes restore vs: make thy face to shyne vppon vs and we shalbe saved.

¶ The argument into the .81. psal.

¶ In this Psalme Asaph exhorteth vs ernestly to worshipe god.

SInge ye with triumphe vnto God owr helper: make ye melody to the God of Jacob.

Vp stop yowr swete tune / smyt vppon yowre psalteres: and touche clenly the strynges of yowre swete Blowe vp yowre trōpet= Harpes. tes in the feste of ỹ newe mone in ỹ feste apoynted for yowre sacrifices Hor so is it ordened for Jsrahel: & commaunded of the god of Jacob. He cōmaunded straightly Joseph to observe this thynge when he shulde come oute of Aegypte: Jharde a language which Jknewe not. I toke the burdene frome his shoulders: and his handes were dely=

vred frome the fornace.
Whyles thy enymes assayled the with bataile thou calledst vpon me and I delyvred the: I bekened vpon the prevely when I thondred full lowde / I serched thy harte to prove the at ẏ waters of thy grudginge ageinst saynge. Selah.
Heare/my people/ and I shall ensure the: Israhel/if thou shalt heare and beleve me:
If thou wilt not have eny wother straunge god: nether worshype eny whother vnknowne god:
But wylt knowe & worshype me thy god/ which have led the forthe of Aegypt: opene thy mouthe to aske/ād I shall gyve the all thinges
But my people gave no hede to my voyce: Israhel regarded me nothynge at all.

Exultate Deo adiutori. Psal. 81.

And I lefte them to theyr owne folysshe hardenes of their hartes: & they wrought aftyr their owne in-
Oh/that my people had (vencions. harde me? Oh that Israhel had walked in my wayes?
Howe shortly then had I castdowne their enymes: ād had brought-backe mi hāde vppō their vexers?
Also/ wother nacions ẏ hated the lorde had bene subdued to them: but their prosperite shulde have ever
God shulde have fed (flouresshed. thez with ẏ flower of whete & I wolde have satisfyed thē with honey flowynge oute of ẏ very stones.

¶ The argument into ẏ. 82. Psal.

¶ He warneth the princes and Rulers to seke diligently for ryghtwisnes: and he accuseth ẏ comen sorte of them/of vnrightwysnes.

GOd is chefe in the congregacion of myghty men: & playeth the Juge in the myddes of the goddes.

Howe longe wyll ye iuge Wrongfully: and take vpponye the face of vngodly men? Selah.

Se that ye delyvre in iugemente ye poore and yonge fatherlese: set the troubled and oppressed men in their

Avenge the poore forsa- (righte-ken and nedy: delyvre them frome the handes of the vngodly.

For theis vngodly are with oute knowledge and vnderstandynge: thei wander in derknes and turne all thynges vpsodowne.

I have called yowe goddis: & sayed that ye all were the chyldrene of the hyghe God.

Notwithstandynge lyke mortall

men muste ye nedis dye: ¶ even lyke violēt princes shall ye fall awaie
Aryse god and iuge thou the erthe for of all nacions summe shall fall into thy heretage.

¶ The argument into the. 83. Psa.

¶ The holy people complayneth/ all their borderers to have conspired to bete them downe in bataile.

¶ The title of the psalme. ¶ The dite of the songe of Asaph.

God holde not thy pease: wynke not at owre cause / nether bethou stylle (O god).

For lo/ owre enymes wepe wode: and they that hate the set vp theyr
Craftely have thei cō- (bristles.
spired togither ageinste thi people: thei are gonyn to take counsel ageinst thy vnknowne sayntes.

Deus quis similis. Psal. 83. fo. 135

Saringe / haste ye spedely / lete vs make them awaye frome the folke: so that the name of Israhel frome thense forthe be no more in mi-

They are conspired to gither (de. with won mynde: & have smit handes to be ageinst the.

The tentes of Aedom and of ye Ismaelites: the Moabites and Haga-

The Gabalites / Ammoni- (rens. tes / and Amalekites: the Philistiens withe the Tyrions.

Also the Assirions were confedred withe them: to helpe the childrene of Lot. Selah.

Serve them as thou wons seruedste the Madianites: and lyke Sisera the capitaine of Jabins hoste at the floude of kisbon.

Which were destroied in the felde of Ender: where ye karions laye sti

kynge lyke a dunghill vppon thei-
Serve the overmoste of theis the.
vngodly lyke the kynges of Oreb
and Zeeb: and lyke Zebach/& Zal-
muna/which all were tyrantes.
Which sayde let vs chalenge vnto
vs: the cytes of god for owre herita
O god/bringe theis men vn- ge.
to this pointe: to be lyke a turnyn-
ge whele and lyke the stuph of hē-
pe caste in to the winde:
And as the fyer runneth in thyc-
ke rōten wode: as the brēnynge fla
me eateth in the hylles:
Even so folowe vppon them with
thy stormes: and make them a ston
ned fearfully with thy sodene wh-
irlewinde.
Alto shame them castynge them
into ignomynye: ỹ yet so (and it ma-
ye be) they myght seke thy name.

Let them be confounded and amased for ever: lete them be laden with opprobrie that they might pe
That they mought yet th- (rishe.
us knowe ẏ to be god alone & ẏ thy name is full highe ov' all therthe.

¶ The argument into the.84.psa.

¶ In this Psalme is described the fervent desyer of Dauid to come into the holy congregacion. ¶ The title of this Psalme. ¶ The dite of the sonnes of korah committed to the chaunter to be playde of a musik instrument.

HOwe goodly and amyable are thy tabernacles: o lorde of hostes?

My soule brennethe ād fainteth for desier to come into the porches of the lorde: my harte and my flesshe kried vnto the lyvynge

Even the litell sparowe there fo-
unde hyr an house: and the swalo-
we a neste to ley in hyr yonge: and
shall not I come vnto thy altaris (o
lorde my kynge and my god)?
Happe are they that maye dwell
in thy house: for thei shall praise ẏ
for ever. Selah.
Happe are theis men whos stren-
gthe is set in the: to whom also thy
pathes are plesaunte.
Men shall make plentuous foun-
taines for the goers thorowe ẏ wa-
ilynge valey: and rayne shall fyll
theyr cesternes.
And men shall goo thicke/flocke
a styr flocke: of ẏ which every won
shall apere before god in Zyon.
Oh lorde/God of hostes/ heare my
prayer: lysten vnto me/ god of Ja-
cob. Selah.

Beholde god/which arte ower shilde: beholde the face of thy anoyn-
It ys beter to be won daye in(ted.
the fore porches of thy temple: then here a thousande.
I had lever sit at ye thressholde of the house of god: then to dwell longe in theis troublous tabernacles.
For the lorde god is bothe sonne & shylde: the lorde shall geve grace &
He shall not turne that(dignite.
at good ys: frome theis men which lyve harmlesse.
Oh lorde of hostes: blessid is ye man whiche trusteth in the.

¶ The argument into the. 85. psal.

¶ This Psalme is a prophesy of the kyngdome of Christe and a prayer for his comynge. ¶ The title of this Psalme. ¶ The songe of ye sonnes of korah.

Thou shalt beare good mi
de vnto thy lande oh lor=
de: and shalt turne awa=
ye the captiuite of Jacob

Thou shalt take awaye thiniqui
te of thy people: and shalt kover al
their synnes. Selah.

Thou shalt take awaye all thy
wrathe: and shalte pease the fury
of thy Anger.

Restore vs god oure saviour: qu=
enche thy indignacion ageinst vs.

Wilt thou be angre with vs alw=
ayes? wylte thou stretche forth thi
wrathe into the worldes ende?

Thou verely arte even he which
bringest thy selve ageine to ve: th=
ou wylte quyken vs/in ỹ shall thy
people yet reioyse.

Laye forth fore ve (lorde) thy mer
cifull goodnes: and geve vs thy sa=
(vynge helpe.

I will heare what it pleaseth god the lorde to speke: for it is he that shall speke peace vnto his people/ which are his saintes and they shall not fall ageine vnto their folys

Suerly he shalbe nyghe w· (shnes ith his helpe vnto thois men whiche feare hym: that his brutefull glory myght inhabite owre lande.

Mercy and ffaithfulnes shall mete togither: rightwisnes and pease shall kysse eche wother.

Haithfulnes shall springe oute of the erthe: and righ twisnes shall flowe oute frome thevens.

Ye/the lorde shall do fullyently: & owre lande shall yelde forthe hy r encrese.

Rightwysnes shall go ym prosperously before hym: and he shall set hys fete swystly into the waye.

¶ The argument into the .86. Psa.

¶ This is a prayer wherin the sayer prayethe that he myght lyve innocently and salfe ffrome his enymes. ¶ The title of this Psalme.

¶ The prayer of Dauid.

BOwe downe thyn eare (Oh lorde) and answere me: for I am full poore and full of trouble.

Kepe my lyfe for I studie to be good: save thou thy servant (my god) fore he trustethe in the with owte eny doughte.

Have mercy vpon me (lorde): for I call vnto the dayly.

Make glad the mynde of thy servante: for vnto the (Oh lorde) lyft I vp my harte.

Verely thou (lorde) thou arte bothe ientle and mercifull: thou beare-

ste a plentuous good wyll to all ye
call vpon the.
God/heare my prayer: and receyve
my depe desier.
When I am in trowble I call v-
pon the: for thou were wonte to he-
Emonge all the goddes (are me.
is there not won to be compared vn
to the: nether is there eny of them
that maye do siche thinges as th-
ou doiste.
All the nacions which thou hast
made: shall come and worshipe the
(Oh Lorde God) and shall extoll
thy name.
For right grete arte thou/which
also doest mervelous thinges: thou
arte God alone.
Teche me thy wayes (Lorde) that
I maye lyve of thy faithe: knyt
my harte vnto the/that it maye fea

I shall magnifye the (O lorde my god) with all my harte: I shall sprede thy glorious name forever.

Full grete verely have thy mercifull goodnes bene ever towerd me: for thou delyvredst my soule even frome the nethermest hell.

Oh god/the proude vngodly made insurrection ageinste me: and the cruell congregation of violent men seke my lyfe/which have no respecte vnto the.

But yet thou (lorde)/thou art prone vnto mercy: thou arte redy to favoure and to forgyve/slowe vnto wrathe/swymminge in Mercy and ffaithfulnes.

Beholde me and have mercy vpō me: gyve thy strength vnto thy servante/and preserve ye sonne of thy handemayden

Do good vnto me openly: that thei that hate me myght be ashamed to se that thou (lorde) helpest and cōfortest me.

¶ The argumēt into the .87. psal.

¶ In this psalme Hierusalem ys magnifyed: vnto whom it is prophesyed many of every naciō to come

¶ The title of this Psalme.

¶ The dite of the songe of the sonnes of korah.

Hir foundacions were layed: vpon the holy hil The lorde loved ẏ(les gates of Zyon: above al the cytes of Jacob.

Glorious and passynge cleare thīges are spoken of the: Oh Cyte of God. Selah.

I shall nowmbre vnto them that knowe me: Aegipt and Babilon.

¶ Lo/there shall come with them also the Palestines/the Tyrions with the Moors of yinde: for he was borne there.

Also it shalbe sayde of Zyon: this man/and that/was borne in it: and that same man/even he ỹ moste hyghest shall leye faste hyr foundacions.

The Lorde shall noumbre and wryte yn hys people togithir: for it is he that there was borne.

Selah.

Bothe the syngers and ỹ players: with all maner of melody that pleaseth me shalbe in the.

¶ The argument into the. 88. Psal

¶ In this Psalme is conteyned a grevous complaynte of won beynge in extreme afflictions.

¶ The title of this Psalm. ¶ The songe of the sonnes of Korah and

Heman Ezraite/ committed to the chaunt to be sunge of a certain order of syngers in the quere for affliction and desease.

O Lorde God the author of mi helthe: I have kryed vnto the be daye / and be nyght also before the.

Let my prayer come before the: bowedowne thyn eare to my kryinge

For my soule is cloyed with deseases: & my lyfe is brought vnto my

I am reputed as won to (grave.

be caste into ỹ pitte: even as a man with oute all strengthe.

I was layed to the dede men as won free from the worlde: and lyke men slayne slepinge in their graves oute of mynde as a caste awaye frome thy hande.

Thou hast put me into ỹ nether

dyke: even into derke and depe do-
Thy whot indignacion (ungens.
laye vpon me: and thou overwhel-
medst me with all thi floudz. Selah
Thou madist men that knewe me
to flee my company: thou causedst
me to be eschewed of the/I am clo-
sedyn and maye not oute go.
My face is wrynkled and driedvp
with sorowe: I called vpon ẏ dayly/I
stretched forthe my hãdes vn-
Shalt thou worke thy my- (to ẏ.
racles with the dede men: or shall
the buryed men arise ageyne and
prayse the: Selah.
Shall thy mercy be publesshed in
menis graves: and thy faithfulnes
in ower departynge:
Shall thy miracles be knowne in
derknesse: and thi rightwisnes in
the forgetfull lande:

But yet I (O lorde) krye vnto ỹ: and ỹ the mornynge my prayer came before the.

Wherfore (O lorde) caſtest thou awaye my ſoule: and turnest thy face frome me?

I was tormented ỹ mynde and ỹ a maner dede: even frome my youghth was I preſſed downe with thi feare/ & ſithen ev̄ it have cōtinued

Thy wrathe pearſed me thorowe: thi feare hath dygged me thorowe

Anguyſſhe and trouble have cloſed me ỹ dayly lyke waters: & have compaſed me rowndaboute.

Thou madeſt my frendes & them that knewe me to flee farre frome me: and thus my acqueyntāce thou hyddeſt frome me.

¶ The arguṁent into the .89. pſal.

¶ Jn this pſal. is declared goodly

and at the large the newe and olde Testament or conuenaunte which is smitten by Christe ỳ sone of David betwene god and his chosen never to be broken: and that vnder the fygure of David & of his posterite. ¶ For a declaration of ỳ firste parte of this psalme. and knowelege of theis two wordis Mercy & faithfulnes/ ye shall vnderstande ỳ God of his Mercy and goodnes first promiseth: and for his truthes sake he performeth it/ which faithfull performynge/ the prophet calleth faithfulnes. Wherfore theis two wordes/ Mercy and faithfulnes/ are comenly ioyned togith' in ỳ psalmes.

¶ The title. ¶ The sōge of Ethan.

THe Mercy of the lorde shall I prayse in my songe perpetually: & thi faith

fulnes shall I declare wyth my mouthe into all ages.
For thus thought I with my selve/thy Mercy shalbe prepared ever to contynue: and thy Faithfulnes also to encrese in the very hevens.
I smit handes with my chosen: & swore vnto David my seruante.
I shall stablesshe his posterite with encrese to stande for ever: I shal set faste his seate regall into all ages. Selah.
Hevenly men shall celebrate and publesshe thy mervelo⁹ dedis (Oh lorde): sayntes shall sprede thy Faithfulnes in the congregacion.
For what man in ẏ clowdes maye be compared to the lorde: or who emonge the goddes maye be likened vnto the Lorde?
God is gretly dreaded in ẏ congre-

gacion of his sayntes: and gretly to be feared emonge them which are aboute hym.

O lorde ỹ god of hostes who is like the in power? Oh lorde all thinges aboute the are ffaithfulnes.

Thou declarest thy power even vppon the proude see: and swagest hyr hyghe waves.

Thou hast smytdowne and also broken Aegypt: with thy stronge power thou haste dispersed thyne enymes. Heavens are thyne ther (the is thyne: ỹ rownde worlde with all ỹ therỹn is/thou hast made thez The northe & the sowthe thou hast made them: Thabor and Hermon shall reioyse in thy name.

Thou hast an excedynge strẽgth: thou strengthenest thy hande & liftest vp thy vyghthande.

In righteousnes and equite thy seate is set: Mercy and faithfulnes go before thy face.

Happie is the people (Oh lorde) yͭ knoweth the voice of the trompetes: they that are endued with yͤ favour of thy presence shall ynentre.

They shall reioyse vppon thy name dayly: and for thy righteousnes they shall lyfte vp their selves.

For thou arte the glory of their strengthe: and for thy goodwylles sake thou shalt exyoll owre power

The lorde is owre prince and owre shylde: it is owre kynge that maketh holy Israhel.

Then thou spokest in a vision to thy sayntes saynge: I have set vp a myghty man to be an helper/ I have lyftup a chosey man oute of my people.

T.

I have founde my servant David: with my holy ointement have I anointed hym.

That my hande shulde be faste with hym: and that my armen shulde strengthen hym.

His aduersares shalnot begilde hī a shrewed man shalnot vexe hym.

I shall smite togither his adversares before his face: and his haters shall I destroie.

My Mercy and my Faithfulnes are with hym: and in my name shall hys power be exalted.

I shall thro the see vnder his power: and the floudes shalbe at his commaundement.

He shall call vpon me saynge/ my father arte thou: my God my savynge defence.

Ye I shall set hym to be my syrste

begoten chylde: to be above the kyn-
ges of the erthe.
Into everlastinge shall I laye vp
my Mercy for hym: & I shalbe Fa-
ithfull in promyse vnto hym.
I shall bringe it so to passe that
his seade shall ever endure: and his
seate regall shall stãde as longe as
the hevens abyde/
But yf his chyldrene shall forsa-
ke my lawe: and lyve not after my
ordinaunces:
If they shal defyle my ceremones
and will not observe my commaun-
with a rodde they shal dementes:
& punysshe their synnes: and with
beatynges shall I rewarde their in-
But yet my Mercy shall iniquites.
I not take frome hym: neither will
I deceive hym of my Promyse.
I shall not frustrate my bargaine

nether wyll I change that thynge which is wōs gone forth of mi mo
Wōs I swore be mi holinee: uthe
Cin no man' of wyse shall I decei-
ve Dauid.

His seade shall ever continue: his seate regall shall abyde before me lyke the sonne.

It shall endure as faste to stande as the moone: which is in the clow des a sure forshewer of the tyme.

But yet thou hast repel (Selah.
led: thou hast abhorred and turned awaye thy face in thy grete angre frome thy anoynted.

Thou hast had no consyderacion of thy convenaunte smyten withe thy servantes: thou hast castdowne hys diademe to the grounde.

Thou hast castdowne his walles & turned his strōge defēces into his

/ (grete feare

They plucked and tore him as many as passed forby: he was brought to this state/that even his owne neighbours had hym for a laughyng

Thou mayntenedst the stocke. righthande of them that assailede hym: all hys enimes thou madiste

Verely even thou bluntedist (glad the edge of his swerde: and woldst not helpe hym in bataile.

Thou madest an ende of his dignite: and his seate regall thou thrwest downe into the erthe.

Thou kittest of the dayes of his yougthe: and kouredst hym with ignominye. Selah.

Howe longe (O lorde) shalt thou thus continually turne the awaie? shall thy whot indignacion brenne thus styll lyke fyer?

Remember of howe fewe dayes I

am: hast thou made all men in vai-
For what man is ther which (ne?
muste not dye? maye ther eny man
delyvre his life frome the power of
his grave? Selah.
Where are thois thy Mercyes she
wed of olde tyme paste: (Oh Lor-
de)? which thou sworest vnto Da-
uid of thy Faithe?
Bemembre the rebukes which ar
layed vpon thy servantes (o lorde):
I received ito my nowne bosome all
ẏ rebukes of myche people.
With the which thy enymes rev-
yled vs (Oh lorde): they revyled
even thy anoynted: because he tari-
ed so longe.

PRAISED BE THE
LORDE FOREVER
MORE. AMEN. AMEN.

¶ The Argument into the 90. psal

¶ In this Psalme Moses complaineth of this vayne present lyfe: and desyreth the favoure of god to prospere the thinges which he hath begunne. ¶ The title. ¶ The prayer of Moses/ ỹ man of god.

LOrde thou hast bene a refugy or sanctuary for vs: and that at all tymes.

Before the hilles were brought forth: and the erthe rownd about was prepared: frome worldes vnto worldes/ thou arte God.

Thou ledest bak man vntyll he be olde: and then thou sayest/ turne ye backe ageine o mortall men.

For a thousande yeares are before the even as yesterdaye: which is nowe paste as won of the watches of the nyght.

Thou makest them to slyde dow-

ne all at ons lyke a soden grete rai-
ne: they are lyke a dreame/and like
a flower a non are they changed.
Which flouresshethe in the mor-
ninge and receyveth fresshe beute:
at evenynge it is kutdowne ād wy-
Nerely we ar wasted with (threde
thy wrathe: & with thy feruēt indi-
gnacion are we throne downe.
Thou hast layed ower iniquites
before thy face : and owre offences
hast thou set in the lyght of thy pre
All owre dayes (thou bein- (sens.
ge Angre) shall slyde awaye: owre
yeares go awaye lyke a thoughte
The dayes of owre yeares are thre
score and tenne: and yf we be sum-
what stronge they are fower score/
and the best of them are passed in
sinne and hevenes: swiftly we mu-
ste flee awaye.

What may knoweth the power of thy wrathe: but lyke as men feare the/so fele they thy indignacion.

Wherfore shewe vs playnly ỹ noumbre of owre dayes: ỹ owre harte myght gete some wysdome.

Turne ỹ lorde/howe longe: be pleased/set thy harte at reste with thy ꝑ

Hyll vs and with thy mer (uātes cy: and we shal triumphe and reioyse all owre dayes.

Make vs glad for the dayes in the whiche thou hast scurged vs: and for the yeares in the which we suffred afflicciones.

Let thy worke shyne vpon thy ꝑvantes: and thy beutefull magnificence vpon theire childerne.

The glorious maieste of the lorde owre God be over vs: and make thou to prospere/what so ever we go

aboute/what so ev' we begynne ma
ke it to succede luckely.

¶ The argument into the. 91. psal.

¶ Here it is declared howe suer ỹ
man is ād howe fre frome all evels
whiche committeth hȳ selve with
a faste faithe vnto god.

WHo so ever sitteth in ỹ se-
crete helpe of the moste hi
gheste: ād abydeth faste vn
der the shadewe of the all
myghty for all alone sufficient:
He shall saye to the lorde: thou art
my trusty defence and my castel/
my God/ I shall cleve vnto hym.
For he wyll delivre me frome the
snare of the hunteres: and frome the
ir dedly pestelence.
He wyll kover the with his feth-
ers/ and thou shalt be suer vnd' his
wingee; defended with his faith-

full promyse as with bucket & shil-
Thou shalt not nede to be a (de.
frayede of nyght bugges: nether of
the Arowes that flee be daye.
Nether of the poisone pestilence ỹ
krepeth in the derke: nor yet of ỹ
devely the destroyer in ỹ clear mid-
There shall fall of thy lef- (daye.
te syde a thousande: and of thy righ-
thande shall there fall ten thou-
sande/but siche falles shall not co-
me nyghe the.
For thou only shalt beholde theis
thinges with plesure: and shalt se
theis vngodly quyted ageine.
For thou (loide) thou arte my ho-
pe: thou hast set the moste hyghest
to be my refuge.
No desease shall come a nyghe ỹ:
nether eny plage shall hapen vnto
thy house.

For he hath cõmaunded even hys angels to be with the: and to kepe the diligently in all thy wayes.

Which shal beare the vp with their handes: onlesse thou smytest thy fote ageinste eny stone.

Thou shalt walke vpon lyons & venoumes edders: & shalt trede vnder thy fote the lyons welpes and dragons.

Because he hath trusted in me/ I shall delyvre hym: I shall geve hym the overhãde because he hath knowledged my name.

He shall call vpon me and I shal answere hym: I shalbe present with hym in tribulation/ I shall defende hym/ and shall endue hym with dignite.

I shall fyll hym with longe lyfe: & shall gyve hi my savynge helthe

¶ The argument into the. 92. psal.

Bonū est confiteri. Psal. 92. fo. 150

¶ In this Psalme is expressed that in the Sabbath daye is the chefe oportunite to prayse God.

¶ The title of this Psalme.

¶ The dyte of the songe whiche servethe for the Sabbath daye.

NOwe is conuenient tyme to magnifye the lorde: & to sprede thy name with praise/(oh thou moste hi
To synge erly thy Mercy: (ghest) and thy Faithfulnes in the nyght
And that vpon ten stryn (ceason. ged instrumentes: vppon the lute/ the psaltery/and vpon the harpe.
For thou hast made me glad with thy workes: and I shall triumphe vpon the dedis of thy handes.
Howe grete are thy dedis (O lorde)? mervelous profounde and vnserchable are thy counsels and thy

(thoughtes

Bonum est confiteri. Psal. 92.

A dull may shall not knowe this thynge: nether theis shewed fooles shall vnderstande them.

That is to saye even theis/whiles the vngodly shall flouresshe lyke ỹ flowet: and all that are addicte vnto wikednes shalbegynne to spriede themselve to thentente they shulde be blowen awaye for ever:

Then arte thou full hyghe: to abyde into everlastinge (oh lorde.)

Lo/lo/thy enymes (O lorde)/for lo/thy enymes perysshe: they are destroyed who so ever were geven to

But thou shalt lyfte (wykednes. vp thy horne lyke an vnicorne: I shalbe anoynted and soupled to be made fresshe and lusty ageine.

I shall se my desyer fall vpon my awaitlayers: and myn eare shall heare that I longed for of those

men whiche persued me.

The rightwisman shall floureshe lyke the palme tree: and shall excede in strengthe lyke the Cedres of

They are planted in the (Libany. house of the lorde: and shall flouresshe in ẏ fore porches of owre god

Ye ād even nowe in their olde age: shall they yet be frutfull/ fresshe & full of lyvely sappe.

To declare howe indifferent and rightwise is the lorde: my stronge defence in whome is there no shrewednes.

¶ The Argument into the. 93. psalme.

¶ This Psalme setteth forth the maiesty of God/ of the creacion of the worlde/ and throynge downe of the Gentyles moste of all be to dreded.

THe lorde ie kinge/his maieste is gloriously dekte: the lorde hath done vpon hym selve strengthe/and hath gyrte hym selve myghtely.

He hath verely bylded and set fast the rounde worlde: so ỹ it shall not be moved.

Thy seate was prepared in seasone: but thou thy selve arte of everlastynge.

The flowdes are tysen (O lorde) the flowdes have torede: the flowdes have lyfte vp their stremes.

Above the noyse of the mervelous stormy and troubled see: mervelous is the lorde which hath his resydence above.

Thy wordes are certaine and very faithfull: thy house is right fayer/holy/and goodly: the secrete holy place of the Lorde shall stande into full longe tymes.

¶ The arguiment into the. 94. psal

In this Psalme the prophet calleth vp the iugement of god agein ste the vngodly/ the oppressours of innocentes and poore afflicte: and thretneth them to not knowe tho thinges that here are done.

LOrde/ god/ the revengere of synnes: God the punysher of synnes/ shyne vp yft vp and shewe vs forth thy selve/ o iuge of the erthe: acquite theie proude men and geve them theire rewarde.

Howe longe shall theie vngodly/ (oh lorde) howe longe shall theis vngodly thus prospere and reioise shall they thus prate and speke proudly? shall they thus boste them selve/ theie men addicte and all gevne to wikednes?

They oppresse thy people (o lorde) they scurge them whom thou chalengeste of right heretage.
Poore wydewes & strangers they sleye: and yonge fatherlesse chyldre ne they put to dethe.
And they thynke that the Lorde se not theis thynges: nether that the god of Jacob perceiveth them.
Se that ye have vnderstandynge ye fooles emonge the people: and ye sottes when at the laste wyll ye wexe wyse?
He that made the eare, howe shulde he not heare? and he that fashoned the eye, howe shulde he not se?
He that chastyse all nacions and geveth knowledge to the men: shal he not correcke yowe?
The lorde knoweth even the very thoughtes of men: and that they

are vayne and naught.

Blessed is the man whom thou (o lorde) techest and chastenest: and instructste hym in thy lawe.

That thou myghtst set hym at reste in a troublous ceasone: even then whyles the pitte is yet a dygginge for the vngodly.

For the lorde shalnot cast awaye his people: nether wyll he forsake them whom he hath taken vp into his heretage.

For yet shall iugement be ioyned with rightwysnes: this rightwysnes shall all men righte in harte for what man wyll ryse for me (lorde) ageinste the vngodly? who wyll stande withe me ageinst theis workers of wykednes?

Except the lorde hade helpte me: my soule had shortly dwelled in

place of sylence.

But when I thoughte/ nowe my fote is slyden awaye: then thy Mercy (oh lorde) helde me vppe.

Theis manyfolde and karefull thoughtes brēte me not with yn so sore: but thy consolacions refresshed ageyne my soule miche more.

For what hast thou to do with ye seate of theys flaterynge dissemblers? whos man is to fayne iniures

They clustrede and were wrapped togither ageinste the iuste manis soule: and they shed develisshly the innocentis bloude.

But the Lorde shalbe a castell for me in whiche I maye be salfe: and my god is my rocke of stone in whom I maye be defended.

And he wyll acquyte them their wykednes: and whyles they are a-

boute to hurte wothꝫ with wronge/ he ſhall deſtroye thē/ the lorde owre god ſhall deſtroye them.

¶ The argument into the. 95. pſal.

¶ This Pſalme is a biddinge to honour God erneſtly and to magnyfye his name.

COme and let vs triumphe let vs make melody to ẏ lorde: the defender of owre helthe.

Let vs haſte to come into his preſens with prayſe gyvynges: let vs ſynge vnto hym with hymnes.

For the lorde is a righte grete god and kynge/ over all goddis.

In whois hande are the depe ſecretes of the erthe: and the heighthes of the hylles.

The ſee is hys/ for he made it: & all conteined therin his handes have (faſhoned.

Venite exultemus. Psal. 95.

Come therfore and let vs worshy
pe: and fall downe vppon ower kn
ees before the lorde owre maker.
For he is oure god and we are the
people of his pasture/ and the floc-
ke whom he dryvethe: (yf we thys
daye geve hede and beleve his wor-
Se that ye harden not yowre (de)
hartes as they dyde in the deserte
of Meribah in the tyme of tempta-
When yowre fathers tem- (cion.
pted and provoked me: and yet thei
se my workes.
Forty yeares I chide with ye naci
on: and I sayd/ this people errethe
in their hartes/ they alowe not my
Unto whom I swore in(wayes.
myn Angre: they shall never entre t
to the lande of my reste.

The argumēt into the. 96. Psal.

The prophet moveth all creatu-

res to the prayſe of god/becauſe th=
at he nowe by Chriſte raigneth.

SInge ye to ỳ lorde a newe
ſonge: ſynge ye to the lorde
as many as dwell vpon ỳ
erthe.

Synge ye to the lorde and praiſe ye
his name: preache ye daye be daye
that ſavynge helthe whiche he bri-
Out the gentyles alſo in (ngeth.
minde of his beutefull glory: and
emonge all his people declare ye
his mervels.

For right grete is the lorde & wor-
thy myche prayſe: he his to be fear-
ed before all goddis.

For all the goddis of the people ar
naught: it is the lorde that hathe
made the hevens.

Noble fame and clearnes is befo-
re him: power and maieſte ſhyne in

his holy ſecrete place.
Geue ye to the Lorde honour well worthy his name: bryng ye forthe gyftes and come into his temple.
Worſhippe ye the lorde in his ryche and goodly temple: feare hym ye ỳ inhabit the erthe.
Tell ye the gentyles that the lorde is kynge: he ſhall ſtablesſhe the worlde leſte it rele / he ſhall iuge & reaſone with ỳ people indifferently
Be glad ye hevene / and let the erthe ioye: let the ſee take hyr pleſure and what ſo ever ſwymmethe
Let the felde laughe and therin. what ſo ever is conteyned in it: nowe let all the trees of the wode trie and that before the lorde / for he is come: for he is come to governe the erthe / to governe the worlde with rightwiſnes & ỳ peo-

ple of his faithfulnes.

¶ The argument into the.97.psal.

¶ In this Psalme Dauid prophesieth of the kyndome of Christe.

THe lorde is kynge: the erthe ioyeth and many yldes are glad.

He is closed aboute with a derke clowde: but his seate regall is set in righteousnes & equite

H yer gothe before hym: and brenneth his enymes rowndaboute hī.

His lyghtenynges smyte the worlde rowndaboute: the erthe sawe them and trembled fore feare.

H ylles melted awaye lyke waxe at the presens of the lorde: they melted even frome the presens of ỳ lorde of all the erthe.

¶ hevens shewed forthe his righteousnes: and all the people sawe his

glorious beute.

Let them be shamed who so ever worshipe kerved Images: which also glory in fayned pyctures of naught/ye goddis all/se that ye fal downe and worshipe hym.

Syon have harde and is glad: the cites of Juda reioyse in thy iugemente (Oh lorde).

For thou (lorde) arte hyghest then all men of therthe: and farre exalted above all goddis.

Ye that love the lorde se that ye hate evell: he kepeth the lyves of hys sayntes/ and delyvrethe them frome the handes of the vngodly.

Lyght is spredeemonge the right wise: and gladnes to the vpright i

Be glad ye rigtwyse in the (harte. lorde: and spede ye his holy memotiall every where.

¶ The argument into the.98.pſal.

¶ The argument of this Pſalme/ is all wonn with ỹ wother before/ & with the argument of the.96.pſal.

SInge ye to the lorde a newe ſonge for he hath done merveloꝰ dedes: he ſaved alonely with his righthande and with his holy arme.

The lorde hath declared hys ſavynge helthe: he hath opened and ſet forthe his righteouſnes before the gentyles.

He remembred his Mercy and his faithfull promyſe: to be performed vpon the houſe of Iſrahel.

All the coſtes of therthe have ſene the ſavynge helthe: which owre God hath brought.

Make ye melodye to the Lorde all the erthe: lyft vp yowre voyce/ tri-

umphe/and ſynge ye.

Synge ye to the lorde with harpe: playe vpon harpe the dyte withe ſwete note.

With clarietes and trompetes: make ye melody before the kynge which is the lorde.

Let ỹ ſee rombleoute hyr melody and all ther yr:ye/ỹ rownde worlde alſo and all that inhabit yt.

Let the floudes clappe there handes togyther: and the hylles alſo be glad reioyſynge before the lorde.

For he is come to governe the erthe: he ſhall governe the rownde worlde with rightwiſnes and ỹ people with equite.

The argument into ỹ. 99. pſalm.

This Pſalme ſyngeth the goodnes and power of God repreſented ſumtyme by the Arche geven in ex-

neste of his promyse.

The lorde is kynge/ be the people never so wrathe: he sitteth i his estate vpon the Arche betwene ỹ Cherubims / althoghe therthe be movede therate.

The lorde which dwelleth in Zyon is righte grete: and his power is myghty over all people.

Let men spriede thy name: for it is grete/and to be feared/and holy al-

The kynge excelleth in stren- so gthe and love of Jugement: thou hast set all thinges in due ordre with Jacob/so that they maye be no wre done of equite and righte.

Extolle ye therfore the lorde owre god: & falle ye downe before his fote stole/for he is holy.

Moses and Aharon chefe emonge

his sacrifycers: and Samuel chefe emonge the callers vpon his name called vpō ẏ lorde/ & he graūted thē

Frome the shadewe beme of ẏ clowde/ he spoke to them: thei marked & kepte his commaundements and ceremones whiche he gave them.

Lorde/ thou arte ower god thou grauntedist theis men: and for theis sakes thou forgauest them/ also for theis mennis sakes thou tokest vē geaunce vpon them

Extoll ye the lorde owre god and fall ye downe before his hyll: for holy is the lorde owre god.

¶ The argument into the. 100. psal

¶ An exhortacion vnto the prayse of god in the holy congregacion.

Make ye melody vnto the lorde: all that dwell vpō the erthe.

Worshype ye the lorde gladly: come into his presens ioyfully.

Knowledge ye the lorde that he is god: he hath made vs/and not we owre selves/we are his people and ye flocke of his pasture.

Entre ye into his gates with thankes gevynge: and into his fore porches with prayse synginge/magnifie hym and prayse his name.

For the lorde is right Jentle/his mercy endure the into everlastynge: and his faithfulnes into all ages.

¶ The argument into the.101.psal.

¶ Here the Prophete promyseth hi selve to do the offyce of a Christen and holy prince/that is to saye fyrste to lyve perfectly hym selve/ and then to vainqueshe evel men ād to promote the goode.

¶ The dite of Dauid.

Misericordiam & iudici. Psal. 101.

Off Mercy & Equite shalbe my songe: vnto the shall I synge (Ohlorde).

I shall behare my selve wysely lyvynge innocently: when wilt thou come vnto me? I shall walke in my house with a pure ād harmlesse harte.

No shrewede thynge shall I porpose: hym ye foloweth shrewednes I hate / and in nowyse shall he be to me belonginge.

A malicio⁹ harte shall avoide fro me me: and an hurtfull man shall I not maynteyne.

A preuy bakbiter of his neghbour wyll I destroye: a proude countenaunce with a swellynge harte / hym wyll I not suffre.

But I serche for them that love faithfulnes in therthe; that syche

myght dwell with me/ he that lyveth hurtlesse shall serve me.

There shalbe no place in my house for hym that doith desaitfully: he that speketh lyes shall not prospere with me.

But swiftly shal I destroie these vngodly vpon therthe: that I might kutoute of the cyte of the Lorde all workers of falshed

¶ The argument in to the. ciij. psal.

¶ This Psalme conteineth a greyous complaynte of the mysery of the holy people: which nowe returned frome Babylon / going aboute to repayre the temple and the cyte suffred grete iniures and rebukes of the gentyles their borderers/ but there is anneyed consolacion in that they consydred the perpetuall goodnes of god nowe begynnynge

to shyne vpon them thorowe ỹ fa-
vour of Cyri and Darii. ¶ Rede
Thistore in Ezra & Nehemiah the
Prophete. ¶ The title of this Psal
¶ This is a prayer of the poore af-
licte beynge in grevous anguysshe:
and powerynge forthe hys compla
ynte before the lorde.

HYde heare my praier: & suffre my depe desyer to come vnto the.

HYde not thy face from me in time of my tribulacion: bowe downe thyn eare vnto me in ỹ daie whē I call vppon the/spede the to graunte me.

HOr my dayes verely are vanish-
ed awaye lyke smoke: and my bon-
es are dryed vp like a stouwe

MY harte is smyten thorowe like grasse and is wythred awaye: in so-

myche as I forsoke to take my nowne meate.

I was so driedup with my sorowfull and lowde syghes: that my bones cleved to my scynne.

I am lyke an oestrege of the wyldernes: and made lyke an houlet in an olde forlaten house.

I lye wakinge and am lefte alone: lyke the sparowe in the thacke.

Myn enymes/reviled me all daye: and they that chidde me/vsed my name opprobriously.

I eate therthe in stede of brede: and lyckyn my teares in stede of drinke.

And all is for thi indignacion and thy wrathe: for whom I was a lofte thou threwest me downe.

My dayes are vanesshed awaye lyke a shadowe: and I my selve am wythred lyke haye.

But thou lorde sittest styll for ev':
and thy memoriall endurethe into
every Age.

Thou shalt ryse and have pety on
Syon: for it is tyme for the to favo'
it/for ỳ daye apoynted is nowe come
For the stones of it please thy ser-
vantes verely: and thei favore hyr
soyle.

Even the haithey also shall wor-
shype the name of the lorde: and all
the kynges of the erthe shall know-
ledge thy glorious beute.

The lorde verely shall bylde Sy-
on: he shalbe sene in his beutefull
glory.

And he shall have respecte vnto ỳ
prayer of the poore forsaken: his
prayer shall he not despise.

This thynge shalbe writen for ỳ
worlde to come: and for this cause

the people which are yet vnmade ſ-
hall prayſe the lorde.

For he ſhall lokeforth of his hy-
ghe holy place: the Lorde/even fro-
me heven ſhall beholde therthe.

To heare the ſyghes of them that
are in bondes: and to loſe the chyl-
drene iuged to dethe.

That they myght preache the na-
me of the lorde in Zyon: and his pr-
ayſe in Jeruſalem:

When the people and the kyngdo
mes: ſhalbe gathred togither to wor
ſhype the lorde.

He abated my courage in my iour-
ney: and hath kutof my dayes.

I ſaye/my god take me not awaie
in the middes of my dayes: for thy
yeares endure thorowte all ages.

In the begynnynge thou layedſte
the foundacion of therthe: and the-

auens are thy handy worke.

They shall perishe when thou shalt stande fast: and all thynges shall waxe olde like a garment/thou shalt dresse them ageyn lyke a garment and they shalbe changed.

But thou arte even thyn owne selve: & thy yeares shall nev' be ended

The chyldrene of thy seruantes shall dwell stylle: and their posterite shall lyve prosperously and blessyd ly in thy presens.

¶ The argument into the.ciij.psal.

¶ In this Psalme the Prophete prayseth the goodnes of god towerde men: which forgeveth their synnes and geveth them plentuously the goodes bothe of bode and soule. Wherfore he exhorteth bothe mē angels/and all creatures to prayse God. ¶ The dyte of Dauid.

PRayse thou the lorde O my soule:and all that are withyn me prayse his holy name.

Prayse thou the lorde O my soule:and forgete not his benefytes.

Which forgeveth the all thy iniquites:and healeth all thy deseases.

He redemeth thy lyfe frome perdicion:and heapeth vpon the on everyside his mercy and ientlenes.

He filleth thy soule with goodnes and renueth thy yought the lyke an Aegle.

Of rightwisnes and equite:he restoreth all men that suffre wronge.

He hathe made his wayes knowne to Moses: and his dedes to the chyldren of Israhel.

The lorde is prone vnto mercy and bente vnto favour:he is slowe vnto

wrathe/and plentuous in goodnes.
He shalnot chyde allwayes: neth' kepe hatred in mynde evere to be avenged.
He hathenot dealte with vs after owre synnes: neth' rewarded vs acordynge to owre iniquites.
But loke howe hyghe hevens are over the erthe: even so hyghe hathe he made his mercy to prevayle ov' them that worshipe hym.
And loke howe farre the easte is frome the weste: even so farre hath he set owre synnes frome vs.
Loke howe the fathers harte yernethe vpon his chyldrene: even so doeth the Lorde pety them that feare hym.
For he knowethe of what frayle metall we are: he remembrethe full well that we are but duste.

¶ The dayes of man are lyke grasse: for as a flower of the felde he flouresshethe for a tyme.

¶ Whom when the winde hathe overblowen/by and by is it gone: and his place where he was/knowethe hym no more.

But the Mercy of the lorde endurethe frome worldes vnto worldes over them that feare hym: and his righteousnes stretchethe to their childers childerne.

¶ Unto those which kepe conuenaunte with hym: and holde in mynde his commaundementes to thentente they wolde doo them.

¶ The lorde hathe set faste his seate regall in thevens: and all thinges are subiecte vnto his kyngdome.

Prayse the lorde ye which are his messagers valeaunt in power wh-

ich do his commaundements obain
ge hym at a worde.

Prayse ye the lorde all his hoste:
ye that are his ministres which do
his plesure.

Prayse ye the lorde all his worke:
ye/and that in every place of his
dominion.

¶ The argument into ỹ .104. psal.

¶ This Psalme is a prayse wher-
yn the Prophete magnifyeth God
of the creacion of the worlde/and of
the mercyfull governaunce therof.

PRaise thou the lorde my
soule: oh lorde my god th-
ou arte gretly to be mag-
nified/thou hast ornouer-
nde thy selve with fame/ clearnes/
and glorye.

Thou deckest thy selve with lygh
te as with a garmente: thou stret-

chest oute thevens lyke a cortayne:
He layeth the bemes of his tabernacles above in the wateres: he hym selve is karyed in the clowdes/ he fleith on hys iourney with the wynges of the wynde.
He vsethe blastes of winde for his massageres: and for his ministres he hathe the flamynge fyer.
He layed the foundaciō of therthe faste staied of hyr owne selve; so ỳ she shall not rele for ever.
Thou hast wrapped it in/ withe ỳ depe see lyke as withe a garmente: for even vpon the hylles waters shall stande.
They fledde when thou blamedste them: and feld owne sodenly at the noyse of thy thondrynge.
The hylles apered all a lofte: the playne feldes laye benethe at their

place aſſigned them.
Thou haſt limited them their bowndes whiche they overpaſſ not: onleſſe they returnynge/ overflowe the erthe.
He ſendethe forthe quycke ſprygees into ryvers: which rundowne betwene the hylles.
Wherof drynke the wylde beſtes: and wylde aſſes ſlake their thirſte
Nygthe theis ſweete flowdes ỹ foules of thaier have their ſeates: and ſynge emonge the bowwes.
He wattethe the hylles even frome his oover parlers: with the plentuouſnes of thy workes thou ſatiſfyeſt therthe.
He maketh the graſſe to ſprynge and to growe into foth² for catall: and the corne alſo by manis labour & toylynge / wherby he myght get

his lyvynge oute of the grounde.
As wyne which maketh mery mannis harte/and oyle whiche maketh mannis face fresshely to shyne/ and bred which susteineth thearte of man.
The treis of the lorde are refresshed: even the Cedres of Lybani whiche he planted.
In the whiche the byrdes nestle: the Turtue hath their hyr neste.
The hyghe hylles are a refuge and socoure for the wylde gotes: and ỳ stonne y rockes for the hares.
He made the mone to shewe the appointed festes: the sonne knoweth when he shall goo downe.
Thou bryngest derknes vpon/to make the nyght: and then they go to theyr relefe/the wylde bestes of the wodes.
As the lyons/rorynge for their pr-

oye: so to aske their meate of god.
The sonne rysen/ they are hyd agei
ne: & are laied downe in their dēnes
But man goth forthe to his worke
and vnto his laboure: vntyll the E-
veninge.
Oh/ howe excellent are thy worke
Olorde? all thinge wysely hast th-
ou made: therthe swymmethe in
thy goodnes.
This see is grete and of mervelo'
large breadthe: ther are thynges kr-
epynge with oute noumbre/ & thyn
ges that have lyfe bothe grete and
small.
There sayle shippes/ and ther goo
theis whales: whiche thou hast ma
de theryn to playe.
All thynges wait vpon the: that
thou shuldste gyve them meate in
When thou hast geven it (tyme.

them/ then they gather: and when thou haſt opened thi hande/ they are thei well ſatiſfied with good ſo- When thou turneſt awaye (de. thy face/ they are they aſtonned: when thou gathereſtiy their breath/ they are thei dede and returned iy And ageine when thou (to erthe breatheſte vpon them/ they are thei created a newe: and thus renueſt thou the face of therthe.

The glorious beute of the lorde ſtā deth for ever: the lorde ſhall ever reioyſe of his workes.

He beholdethe therthe and it trembleth: he toucheth thilles and they ſmoke.

I ſhall ſynge vnto the lorde whyles I lyve: I ſhall ſynge vnto my God as longe as I ſhall have my beynge.

My speche moughte be swete vnto hym: I shall reioyse in the lorde.

Let the synners be consumed vpō therthe: and the vngodly also/ vntyl that non be lefte a lyve: oh my soule prayse thou the lorde.

LOVDE YE THE LORDE

¶ The argument into the. 105. psal.

¶ Here the Prophete exhorteth to the praise of god in his holy congregacion at the Arche / the ernest of his promyse of ẏ lande of Chanaā

Magnifye ye the lorde and call vpon his name: put ẏ people in mynde of his woundresull dedes.

Synge vnto hym/ and make ye melody: shewe forth all his mervelo⁹ workes.

Gloriously sprede ye a brode his holy name; their hartes mought be-

glad that seke the lorde.

Seke ye the lorde diligently / and his mighty seate also: seke ye his face alwaye.

Remembre his actis which he hath done: his woundres and iugemẽtes which ar gonforth of his mouth.

Oh ye seade of Abraham wh= (the. ich are his servantes: oh ye chylderne of Jacob his chosen.

The lorde/he is owre God: which obteynethe rule over all therthe.

He remembrethe his promyse thorowte all ages: that his bargayne myght stande into thousande Generacions.

Which he smytwithe Abraham: and swore vnto Isaac.

Which he put to Jacob for a lawe: and to Israhel into a perpetuall conuenaunte.

When he sayde/ vnto the I gyve the lande of Chanaan: the lot and porcion of thyn inheretaunce.
Even when they were but a fewe sely men: and strangers theryn.
Goinge frome nacion to nacion: from their owne realme to a nother
He suffred not eny man to (people do them wronge: and for their plesures he chastysed even ỹ kynges.
Se therfore that ye touche not my anoynted: neth̄ hurte ye mi prophets
He brought an honger vpon ỹ lande: & wasted all their yearly corne.
He sente before them a MAN: even Joseph solde into bondage.
They tormented his fete with fetters: & his body was cast into yernes
Untyl his dede came into lyghte: the worde of goddis owne mouthe restored hym tryed with fyer lyke (goolde.

The kynge sente ād delyvred him: and the governer of the people dyd lose hym.
He made hym ruler of his house: & the disposer of his goodes.
To correcke his nobles at his plesure: and to teache his sage men wysdome.
And Israhel aftyr this is comen into Aegipte: and Jacob be came a stranger in the lande of Ham.
And god encresed his people exce-dingly: and made them stronger then their adversares.
And aftyrwarde turned ẏ hartes of theis men: and made them to hate his people/and to worke desaite with his servantes.
And then he sente thez Moses his servante: and Aharon his chosen.
Theis men shewed his myracles

emonge them: and wound res in the lande of Ham.

He keaste vpon them derkenes & made derke Aegipte: and they dyd not ageinste his wordes.

He turned their waters into blou-de: and slewe their fysshes.

Frogges krepte every were in th-eir lande: even in their kynges bed chaumbers.

He dyd but saye the worde / & the-re came swarmes of flyes: and lyse into all their coostes.

In stede of rayne he gave thē hay le stones: and lyghtenynge in their lande.

He smyt their vynes and fygtreis: and broke downe their tr-eis in their coostes.

He spoke the worde / and there ca-me whotte flyes: and devoueryngе wormes with oute noumbre.

which devoured and brent vp all the grasse in their lande: they eyte vp the frute in their feldes.

He smyt also every first begoten that they had: even the firste frutes of their wedlocke.

But he led forthe his chosen endued with sylver and goolde: and there was not won in their tribes that was syke.

Egipt reioysed in their forthe gotge: for they were a frayde to holde them eny lenger.

He stretched forthe a clowde/ whiche kovred them: and sent them fyer to lyghten them be nyght.

They asked/ and there came quailes: and he fylled them with hevēly foode.

He opened them ý stonney rocke/ & there flouwed oute watere: the fl-

oudes tanne downe the wylderne
For he remembred his holy promi
se: and also his servante Abraham.
And he led forthe his people in gre
te ioye: & his chosen withe grete tri-
And he delyvred them the umphe
landes of the gentyles: and they cha
lenged vnto them the labours of ỹ
folke be rygȝt heretage.
To thentente they wolde observe
his ceremones & kepe his lawes also
LAVDE YE THE LORDE
¶ The argument into the. 106. psal
¶ The people of god scatred emon-
ge diverse nacions of the gentyles
for their sinnes: exhorte them selve
to prayse the goodnes of god layed-
forthe all wayes to them that seke
hym. ¶ The title of this Psalme.
¶ LAVDE YE THE LOR-
DE/ which hath is beynge of him

selve and all wother creatures have
their beynge of hym.

Magnifye ye the lorde for
he beareth vs good min
de: and his Mercy is set
forth for vs into everla-
stinge.

Who may expresse ỳ noble actes
of the lorde: who maye declare all
his prayses:

Blessyd are they that observe e-
quite: and studye to do right at all
tymes.

Remembre me (Oh Lor-
de) accordynge to thy good will/ pro
mysed to thy people: vyset me with
thy savynge helpe whiche thou ha-
ste promysed.

That I mought delyght in behol
dynge the prosperite of thy chosen:
that I myght reioyse in the glad-
nes of thy folke/ and that I myght

glory with thy people whom thou
hast claymed to be thy right hereta
We are synners lyke as ower (ge.
fathers were: we have committed
wykednes & have done vngodlely.
Owre fathers in Aegipt regarded
not thy myracles: nether remēbred
they thy manyfolde goodnes/ they
rebelled at the see even at ẏ red see.
And yet he saved them for his na
mes sake: to magnifye his glorious
power.
He rebuked roughly the rede see &
it was vpdried: and he led them th-
orowe the depthe lyke as thorowe
a deserte.
He preßved thez frome the handes
of their adversares: & redemed them
frome the power of their enymes.
And the waters overwhelmed th-
eir adversares: so that not won of

them was lefte a lyve.
THEN beleved they his wordes: and sunge forthe prayse vnto hym.
But full sone aftir forgote they his workes: they wolde not abyde his plesure.
They were set a fyer withe luste in the deserte: and they tēpted god in the wyldernes.
And he gave them their askinge: but withe it he caste their bodes in to a consumpcion.
They envyede Moses and angrede hym in their tentes: and Aharon also the lordis saynte.
Therthe opened hir selve and swelowedyn Dathan: and souptvp the congregacion of Abiram.
Fyer consumed their felawshipe: the flame brentvp thungodly.
They made a kalfe in Horeb: and

worshypte the caste Idole
And they turned hys beuteouse glory into the similitude of an oxe that eateth grasse.
They had forgoten god their saviour: even hym whiche dide so grete thinges for them in Aegypte.
They forgote the myracles in the lande of Ham: even the terrible actes whiche he wroughte in the red
And he thought to have baines hed them: had not Moses his chosen put forth hym selve a speker for them reconcilynge theis of broken/ and peasynge his hevy indignacion vnlesse he shulde have destroied them.
After this they despised that lande so worthy to be desyred: neth' had they eny faithe to his promyse.
They murmurde in their taberna-

cles/they gave no hede to the lorde.
And he lifted vp his hande ageist them: to thro them downe in the wyldernes.
Ye to castdowne their posterite emonge the gentyles: and to scater them in to the regions.
They were addicte & maryed vnto Baal peor: and they eyte the ded sacrifices.
They provoked hym to anger with their owne invencions: and vengeaunce kreptyn and sprede emonge them.
Then steptforthe Pinehas and avenged goddis quarell: & elde backe his vengeaunce.
Which facte was alowed ht for a rightwysdede thoroute all ages into
They provoked god everlastynge also at ẏ waters of their grudginge ageinst sainge: & Moses was punyshed for their sakes

For they troubled and veyed his mynde: and he spoke a myssewith his mouthe.

Nether wolde they destroye the Gentyles: as the Lorde commaunded them.

They medled and maryed withe ỹ gentyles: and learned their workes

They worshypt their karved Jmagees: which turned thez to confusiō

Also they slewe their owne sonnes and daughters: offringe them vp in sacryfyces to devels.

They shede thinnocent bloude: even the bloude of their owne sonnes and daughters/whom they slewe & offrede to the Jdoles of Chanaan/and therthe was polluted withe the bloude.

They were defyled thorowe their owne workes: and they were vnsh-

amfased in their owne dedis.
And the wrathe of the lorde was kyndled ageinst his people: and he turned his face frome his heretage
And he betoke them into the handes of the gentiles: and they ỹ hated them were become their rulers.
And their enymes oppressed thez: and subdued them to their power.
Many tymes he delyvred them/ & yet they rebelled his plesure: & were worne oute withe their owne wikednes.
And he behelde when they were sore layed ageinste: and harde their lamentacion.
He remembred his promyse vnto thez: & of his grete goodnes he turned hym selve from indignacion.
And he brought it to passe: that even they whiche helde them in cap

tivite/had pyte vpon them.
Saue vs lorde owre god/ and separate vs frome the gentiles: that we myght publeshe thy holyname and prayse the in thy laudable dedes.
The lorde of Israel be praysed frome worldes and into worldes: and all people mought saye. A ME N PRAISE YE THE LORDE. ¶ The argu. into ỹ. 107. psal.
¶ Here the prophete declarethe: all adversite to be sent yn and to be taken awaye also/ of God only.
Magnifye ye the lorde for he is gracious and of good mynde towerd ve: and his goodnes standethforthe for vs for ever.
Let them that are redemed of the lorde: even them whom he hathe losed frome so narowe straintes/ praise hym.

whom he hathe gathred frome ỳ
partes of therthe: as from the eaſte
and weſte / frome the northe and
ſowthe.

For when they erre from the wa-
ye / in the deſerte: and fynde no to-
wne inhabited:

And for honger and thyrſte: their
ſoule fameſhethe in them:

They krye to the lorde in ſyche a
narowe ſtrainte: and he delyvrethe
them from their diſtreſſe.

And leadethe them into the righte
waye: whiche bringethe them to ỳ
cyte inhabited.

Off this they magnifie the Lor-
de for his goodnes: they publyſhe
his mervelous dedes emonge men.

As when he ſatiſſieth a thyrſty
ſoule: and repleynyſhethe an hon-
gry ſoule withe good ſuſtinaunce.

But they that sit in derknes/ and in the shadewe of dethe: in affliction/ and yerne:

Because they rebelled against the wordes of god: and casted awaye opprobriously the counsell of the moste hyghest:

Whois hartes he tamethe by affliction (for they fall and there is not won that wyll helpe them):

They krie vnto the Lorde in sicke narowe straintes: and he delyvrethe them frome their distresse.

For he ledeth them forthe of derkenes: and frome the shadewe of dethe/ and breketh of their bondes

And they they magnifie the lorde for his goodnes: and publesshe his mervelous actes emonge the men.

Whey he had broke the dores of stele: & destroyed ỳ barres of yerne.

Foolis/for their synnes: and wyckednesses are scurged:
Their mynde abhorreth almanes of meate: they are broughte even to dethes dore:
And they krye vnto the lorde in their narowe straynte: and he delyvreth them frome their distresse:
For he commaundethe withe a worde/and healeth them: and delyvrethe them frome destruccion nowe beynge at hande.
And they they magnifie the lorde for his goodnes: and publesshe hys mervelous actes emonge men.
They offre vnto hym the sacrifice of prayse: & shewforthe his workes withe grete triumphe.
They entre into ỹ see withe shippes: & labour and strive in the brode rougbe waters:

They also se the workes of the lorde: and his wounderful thynges in the depe sees.

For at his commaundemēt cometh forthe the stormye wynde: and lifteth vp the waves of the see.

And they nowe ryse vp into theavens/and a non they fall downe into the depthes: so that their hartes are clene gone.

They are throne here and there/they are tossed/they rele lyke dronkē men: they are at their wittis ende:

And they krye vnto the Lorde in this narowe straincte: & he thorowe his helpe delyvrethe them oute of their distresse.

For the stormye wynde avoideth: that the see myght be caume ād hyr waves myght be stylle.

They are they glad that they are

at reste: and he leadeth them forthe vnto their plesaunte haven.
And then magnifie they the lorde for his goodnes: and publesshe his mervelous actes emonge the men.
And they extoll hym in the cōgregation of the people: they prayse hꝫ in the presens of the elders.
He that turneth the moiste ād frutefull soile into a drie deserte: ⁊ karieth awaye waters frome the thirsty erthe.
And bringeth frutfull soyle into barones: for the offences of the dwellers theryn:
Bringethe it so to passe: that the drye deserte be turned ageine into moyste soyle/and warters boyle forthe of the thyrstye grounde.
And there then settethe he theis hongry and fameshed men: they pre

pare them cytes to be inhabited.
They sowe the feldis/they plante the vynyardes: and they make frute and encrese of corne.
He blessethe them and they are encresed expedyngly: their catall fayl
And ageine/they ar mynyshed: and castdowne with barones/desease/and syknes.
He maketh hyghe princes to be of no reputacion: and he makethe thē to erre be wyde and strange places.
But in the meane ceasone he lyftethvp the poore man oute of trouble: and maketh hym and housholde lyke a flocke of shepe.
The righteouse shall frare and beglade: and all men geven to shrewednes shall stoppe their mouthes.
Who is wyse: let hym observe ād marke theys thynges: and he shall

perceyve the goodnes of the lorde.

¶ The argument into the .108. psal

¶ In this Psalme the prophete declarethe howe desierous he was to prayse god bothe withe mouthe ād instrumente. ¶ The title of the psal

¶ The dite of the songe of David

MY harte is full sette: bothe to playe & to synge a songe with my tonge.

Come on Psaltery and harpe: for by and by shall I set yowe in tune.

I shall magnifie the emonge the people (o lorde): and shall prayse the emonge the nacions.

For thy goodnes is so grete that it passeth the hevens: and thy faithfulnes also/that it lyftethvp it selve vnto the clowdes.

Exalte thi selve above the hevens

Exaratum cor meum. Psal.108.

(Oh god) and thy glorious beutye over all the erthe.

That thy welbeloved myght be in savegarde: preserve me with thy right hande and graunte me.

God hath expressed his mynde frome his secrete holy place: I shalbe glad/and divyde Sichecem: and shal meate oute the valey of Succoth.

Gilead is myne/Manasheh is myne: Ephraim is my chefe stronge holde/Jehudah is my kyngdome.

Moab shalbe subdued vnto me: as a caldren in ỳ which I will washe my fete.

Edom shalbe vnto me lyke a vyle place wheryn I wyll cast awaye my shoes: vpon Philistea wyll I take my plesure.

Who shal leade me into ỳ stronge defensed cyte: who shall leade me vnto Aedom:

Verely even thou god which rep-
elledste vs: and woldeste not wons
go forthe withe vs emonge oure ho-
Helpe thou now vs & delyvre (ste.
vs from owre enymes: for vayne is
the helpe of men.

In god we shall strongly prevay-
le: for it is he that shall trede dow-
ne oure enymes.

¶ The argument into the.109.psal

¶ The fyrste parte of this Psalme
are cruel bannynges or wisshinges
ageinst Doeg ād wother flaterers
of Shaule whiche withe their lyes
stered hym vp ageinste David: In
the later parte he complaynethe of
his owne myserable state desyeryn-
ge the helpe of God.

¶ The title of this Psalme.

¶ The dyte of David committed
to the chaunter.

GOD in whom I reioyse and glory: holde not thy selve frome me.

For the vngodly have opened their mouthes ageinste me: and krafty deceyvers have comened withe me: but withe a lyinge ton They beseege me with odious (gecommunicacion: and bete me downe withe oute cause.

For that I loved them/they hated me ageine: & yet I prayd for thē. They quitte me evel for good: and hatrede for loue.

Set some vngodly rulet vpō him: and let some cruel aduersary be his superior.

So that when he shall come into Jugemente: he mought go for the like a condemned wretche: ād his owne tale fore his delyveraunce mou-

ght condemne hym.

Let his tyme be shorte: and a nother redy to take his office.

Let his chyldrene be yonge ād fatherles: and his wyfe a karefull wedewe.

Let his chyldrene be wandrynge beggers/wretched kravers hevely/ for their lyvynge: putoute of their poore cotages.

Let the brybynge vsurars katche what so ever he hathe: and strange men despoyle tho thynges which he had gotene with grete labour.

Let there be non to pety ād to helpe hym: nether won that wyll favour and socour his yonge fatherles chyldrene.

Let his yssue be kutof: and his name be done awaye in won generacion.

Let the vnrighteousnes of his fathers be broughte in mynde before god: & let not the synnes of his mother be forgoten.

But let them be before the lorde ever: and their memoriall be caste owte of therthe.

Because he thought not to do mercy: but persecuted and vexed ỹ poore afflicte man to sleye hym broken in harte.

He delyghted in kursynge: let yt therfore fall vppon hym selve: he turned hym frome blessynge let it therfore be farre frome hym.

Let him be wrapped in kursinges as in his clothes: and let them synke into hym lyke water & into hys very bones lyke oyle.

Let kursynge be as his garmente wherwithe he be clothed: and as his

gyrdle wherwithe he be evermore g-
Let this be the rewarde fro-(yrte.
me the lorde vnto theis men whiche
are ageinste me: and speke hurte vp
pon my soule.
But thou arte the lorde: oh Lorde
deale withe me for thy names sake
for favourable is thy goodnes/deli
vre thou me:
For I am scurged and poore: and
my harte laboreth and faynteth w-
ith in me.
I vainy she awaye like a glydyng
shadewe: and am huntedvp frome
place to place lyke a locuste.
My knees folde vnder me for lake
of meate: my flesshe is gone/my fa-
tnes is loste.
I was a laughyng stocke to as ma
ny as se me: they waged their hed-
des at me.

Helpe me Lorde/ my god/ kepe me for thy mercies sake.

Let them knowledge that this is thy hande: and that thou (o lorde) hast done this thynge.

Let them kurse but blesse thou: let them rise ageinste me / but to their owne confusion/ but yet let thy servante reioyse.

Let my adversares be lasedyn with shame: and kovrede withe confusion lyke as with a cloke.

I shall magnifie the lorde diligently withe my mouthe: I shall praise hym emonge many.

For he wyll stande at ỳ poore mans right hande: to kepe his soule frome tyrantes in Authorite.

¶ The argument in to the. 110. psa.

¶ This Psalme is a songe of David wherin he syngeth of the kyn-

gdome of Christe whiche beganne in Zyon: and frome thense it is come forthe vnto thendes of the worlde: and it shall holde vntyll bothe all the heavenly and erthely creatures worshype Christe: and his enemys be put downe to be his fote stole. ¶ The title of this Psalme. ¶ The dyte of David.

THe Lorde sayde vnto my Lorde: sitte on my right-hande vntyll I make thyn enymes thy fote stole The Lorde shall bryng forthe thy myghty Impery from Zyon: exercyse thou thy power in the mydes of thyn enymes.

Thy people shall presente thez selve vnto the welwyllynge / in sych tyme as thou shalt declare thy power in the eyte in thy noble and ho-

ly clearnes: even thy yongons frome theire mothers wombe shalbe ther presente as thycke as the fresshe mornynge dewe.

The Lorde swore and he shall not repente hym: thou arte the offerere wons for ever to offer thy nowne selve/accordynge as it was figured in Melchizedech).

The lorde beynge ever at thy righthande: shall smyt downe even ỳ kynges in tyme of his wrathe.

He shall execute Jugement vpon the gentyles: and fyll all places w-ithe their ded karions/it is he that shall smyt downe the hed that raignethe so wyde.

But of the troublous watet muste he firste drynke by the waye: therfore/they aftir shall he extoll and lyftvp his hed.

¶ Cõfitebor. ỹ second. Psal: iii. fo. 183.

¶ The argument into the. iii. Psal.

¶ This Psalme is a prayse in the whiche the powre / wysdome / and goodnes of god are magnified.

The title of this Psalme. ¶ LOA VE YE THE LORDE.

I Shall suerly magnifye ỹ lorde with all my harte: in the counsel of the rightwise and in the congregacion

Excedynge grete are the workes of the lorde: which serched diligently and well thought vpon / a man shall fynde in them what so ever he shall desyer.

What so ever he dothe it is solempne and full of maiestye: ãd his rightwisnes abydeth for ever.

He hathe brought it to passe that there shalbe a memoriall of his miracles: the lorde he is ientle / gracio⁹

and redy to have mercy.
He hathe geven a proye to his wor-shipers: he hathe remembred his promyse into many worldes.
He declareth to his people / with howe grete power his workes were done: even when he gave them ỳ heretage of the gentyles.
What so ever he hathe done by his power/they are faithfulnes & equite: what so ever he commaundeth it is faithfull.
They are made faste to abyde into every age: for they are done of true faithfulnes and right iugement.
He hath sente redepcion to his people: he hathe commaunded that his conuenaunte shulde be kepte holy into every worlde/holy and to be fe-ared is his name.
The beginninge of wysdome is ỳ

feare of the lorde: they savore rightly that geve dilygence to do hys commaundementes/the praise of theis men continuethe everlastinge.

¶ The argument into the. 111. psal.

¶ In this Psalme the Prophet declarethe the perpetuall felicite of them whiche feare/worshipe & folowe god in doynge mercy.

¶ The title of ỳ Psal. ¶ LAUDE YE THE LORDE.

BLessyd is that man that worshipeth the lorde: and in his commaundements is ernestly occupyed.

His yssue shalbe of grete power i the erthe: the generacion of the rightwise shall prospere

Plentuousnes and riches are in his house: and his rightwisnes standethe for ever.

A. A.

Beatus vir qui ti. Psal. 111.

To the desierers of righte he maketh lyghte to springe in derkenes: for it is he ye is gracious/bente vnto mercy/ and rightwyse.

A good man shall deale favourably and frely: he wyll dispose his goodes with Jugement.

For he shall not slyde to fall for ever: a rightwisman shalbe in perpetuall remembraunce.

When he shall heare affliction to be at hande he shall nothynge feare: for his harte is confirmed/that is to saye stayed in the lorde.

His harte is vnderset/he shall not feare: vntyll he se his desier fall vpon his enymes.

He distributeth and geveth forth to the poore nedy: his rightwysnes aby deth for ever his powre shalbe exalted with dignite.

All this shall the vngodly se / and have indignacion: he shall grenne withe his tethe/and shall consume hym selve / for the vngodly verely shalbe disapoynted of his desyer.

¶ The Argument into the. 113 Psalme.

¶ Here the Prophet exhortethe to the prayse of god for that he beholdethe/he governeth/ and at his plesure changeth all thinges lyftyng vp alwayes the humble men ād restoringe the karefull wretches.

¶ The title of this Psalme.

¶ LAVDE YE THE LORDE.

PRAYSE ye servants of the Lorde God: prayse ye the name of the Lorde God.

Lette the name off the Lorde be

sprede in this tyme: and into all worldes to come.

Frome the sonne risinge vnto the downe fallynge: the name of ẏ lorde be praysed.

Highe is the lorde above all nacions: his beutefull glory is above he-

Who maye be compared to (vens. the lorde owre god: even he that ruleth on hyghe?

I meane hym which so humblethe him selve: that he wolde se all thynges bothe in heven and erthe.

Which lyfteth vp the poore frome the duste: and exaltethe ẏ nedy frome the dounge.

To set hym withe the best: evē withe the chefe of his people.

Which so restorethe the barene that she hath an houssfull: and makethe hyr a glad mother of many ch-

ydrene. ¶ PRAISE YE THE LORDE.

¶ The argument into the.114. psal

¶ In this Psalme the Prophet declareth howe ioyfully Israel was brought oute of Aegipte/ and toucheth brefely certain of ỳ chefe miracles which the lorde dyd for the.

When Israhel came oute of Aegipte: the house of Jacob frome the people of a straunge tonge:

Iuda was goddis holy people: and Israhel was the folke over whom he wolde have rule.

The see sawe the hoste of god come and she gave backe: Iordane fled and gave place.

The mountaines scipped lyke wethers: and the hilles lyke the lammes of the flocke.

What aelde the thou see thus to flee? and thou Jordane why goiste thou backe?

What meane ye mountains thus to sprynge lyke wethers? ād ye hilles to playe lyke lammes?

At the presens of the lorde the erthe muste nedis tremble and feare: ye and that at the presens of the god of Jacob.

For he bryngeth the harde rocke into a ponde of water: even the very stonne into plentuous sprynges

¶ The argument into the. 115. Psalme.

¶ In this Psalme David prayeth god for the glory of his name to do good vnto his people that it mought be openly knowe: hym only to be God / and all Images to be but Idoles.

NOt to vs lorde/not to vs but vnto thy name geve the glory and prayse: for thy mercy/and for thy trowthes sake.

Wherfore shulde the gentyles saye: where is nowe their god?

Our god is in the hevens; he dothe what so ever lyketh hym.

Their Images are but Goolde and sylver: even the worke of manis hande.

They have mouthes and yet speke they not: eyes and se not/eares & heare not/nose and smell not.

They have handes and nothynge fele they: fete and goo not/ with theire throte make they no noyse.

Unto theis Idoles are they lyke that make them; and as many as truste vnto them.

But Israhel truste thou in ỳ lorde: for he helpeth them and is their shylde.

Ye of the house of Aharon/se that ye truste in the lorde: for he is their helpe and their shylde.

Ye worshipers of the Lorde/se that ye truste in the lorde: for he is to them helpe and defender.

The lorde wyll have vs in mynde/ it is he that wyll do good: he wyll do good to the house of Israhel/and to the house of Aharon.

He wyll be beneficiall to the worshipers of the lorde: as well to the lytell as to the grete.

The lorde mought encrese his good mynde towerde yowe: towerde yowe and towerde yower chylder.

Ye are they to whom the lorde (ne. doth good: which hath made heven

and the erthe.

The hevens/ the very hevens are the lordes: but therthe hath he geve to the chyldrene of men.

The dede in no maner of wyse shall prayse the lorde: nether they that go downe to the place of silence.

But we shall magnifie and prayse the lorde: frome this tyme into everlastinge. ¶ PRAYSE YE THE LORDE.

¶ The argument into the. 116. Psa.

¶ This Psalme is a thankfull songe for the helpe of the lorde wherby David escaped when he was nowe compased yn of Shaulis hoste.

I Love the lorde for he hathe harde me: he hath harde the depe desyers of my harte.

He bowed downe his eares vnto me: wherfore whylis I lyve

shall I call vpon hym.
The sorowfull snares of deth helde me straighte: straight anguysshes hampred me yn anguysshe and affliccion founde me.
But yet the name of the Lorde I called vpon: I beseche the lorde delyvre my soule.
The lorde owre righteous god is prone vnto favoure: he is redy and bente vnto mercy.
The lorde kepethe the poore simpelone: I was full poore and full of kare and he saved me.
Turne the my soule vnto thi reste: for the lorde hathe rewarded the.
For thou hast delyvred my soule frome dethe: myn eyes from teares and my fete frome slydinge.
I shall continue and dwell before ỳ lorde: emonge ỳ lyvynge men.

I beleved / and therfore muste I nedis speke: but I was sore scurged so ỹ I thought and sayd (thet fore with my selve / when I fled so hastely: every man is a lyer.

What shall I geve ageine to the lorde: for all the benefytis whiche he hath geven mes.

I shall take the cuppe in the thankfull feste for the helpe brought me: and I shall call vpon the helpe of the lorde.

Nowe shall I performe my vowes vnto the lorde: in the presens off all his people.

Precious is the dethe of his sayntes: in the eyes of the lorde.

Be verely lorde / for I am thy servãte: I am thy ꝑvante / and the sonne of ehy hãde mayde / even thou hast losed my bondes.

Laudate dominū oēs. Psa. 117.

Unto the shall I make the sacrifice of praise: and the name of the lorde shall I call vpon.

Nowe shall I performe my vowes: before all his people.

In ỳ fore porches of the house of the lorde: in the myddes of thy Jerusalem. ¶ LAVDE ỲE THE LORDE.

¶ The argument into the. 117. psal.

¶ In this Psal. the Prophete prophesyeth ỳ gospell to be preched to the gentyles.

PRayse ye ỳ lorde/all gentyles: magnifye hym all nacions.

For his mercy is spredde over vs: and the faithfulnes of the lorde standethe for ever.

¶ The argument into the. 118. psal.

¶ This Psalme is a prayse in why

ich David delyvred nowe from all his afflictions/ and promoted to be kynge of all Iſrahel: openly in the tabernacle of god gave hym thankes/ and alſo laied forthe the perſone of Chriſte in hym ſelve.

Agnyfye ye the lorde for he is gracious: & his mercy endureth for ever.

Let Iſrahel nowe magnifie hym: for his mercy endurethe for ever.

Let the houſe of Aharon magnyfie hym: for his mercy endureth for ever.

Let as many as feare ỹ lorde magnyfye hym: for his mercy endureth for ever.

When I was in a grevous ſtrainte: I called vpon the lorde / and he graunted to ſet me at large.

The lorde ſtandeth on my ſyde: I

shall not feare what so ever man maye do vnto me.

The Lorde standeth on my syde with my helpers: and I shall se my desyer vpon them that hate me.

It is beter for won to cōmitte him selve to the tuicion and defence of the lorde: then to manis defence.

It is beter to put owre confidence in the lorde: then in men be they never so grete.

When all the gentyles beseged me on every syde: well sayd I / in the name of the Lorde for I shall kut

They compased me (them awaye: yn/ye they beset me yn rownde aboute: well sayde I in the name of ẏ lorde/for I shall kut them awaye.

They swarmed aboute me like beis: ād invaded me as fearsly as fyer ẏ drye thornes/ but they were sone

quenched: for I sayd/well/in the na
me of ẏ lorde I shal kut thē awaye
I was caste with grete violence
redy to have fallen: but the lorde
sustayned and helpte me.
The lorde is my strengthe and ẏ
very same whom I prayse: it is he
that is my savinge helthe
The voyce of triumphe/and of mē
ioyefully publesshynge their savin
ge helpe nowe brought vnto them/
is in the tabernacles of the rightwi
se: for the righthande of the lorde
hath brought it so myghtely to pas
The righthande of the lorde is se
excellent hyghe: the ryghthande of
the lorde hath brought it so migh-
I shall not dye but (tely to passe.
lyve: & shal publesshe ẏ workz of ẏ
He chastised me with grevo⁹ (lorde
& ernest chastemēte; but yet he be-

toke me not to dethe.

Opene ye vnto me the gates of the company of righteouſmen: and I ſhall entre yn at them/ and magnifie the lorde.

This is the gate of the lorde: the righteouſe ſhall entreyn therate.

I ſhall magnifie the for thou haſt graunted me: and haſte brought me a ſavynge helpe.

The ſtonne whiche the bylders op probriouſly caſted awaye: is made an hed kornerd ſtonne.

Of the lorde this is done: and thys ſame thynge is a myracle in owre mynde.

This is that ſame daye which ỳ lorde hath made: let vs be glad and reioyſe therein.

I beſeche the (lorde) nowe helpe ve:
I beſeche the (lorde) make vs nowe

Well happen it to that man whiche is comen in the name of the lorde: we ſhall praye for yowre welthe to happen vnto yowe frome the houſe of the lorde.

The lorde is ſtronge/ and he wyll make lyghte to ſhyne vpon vs: taye yowre ſacrifices to be offred / even to the Altaris endes with cordes.

It is thou that arte my god/ and I ſhall magnyfye the: thou arte my god and I ſhall exalte the.

Magnifie ye the lorde for he is gracious: and his mercy endurethe for ever.

¶ The argument in to the. 119. pſa.

¶ This Pſalm. declarethe in howe grete pryce and reverence/ the ſayntes or holy men have the lawes of god: howe erneſtly they are occupied in them/ howe they ſorowe to ſe

them broken and sayde ageinste of the vngodly: howe they praye to be taughte them of God/and to be accoynted and acostomed withe them/ and (to be shorte) howe they desyer thois men to be destroyed (what so ever they be) which brieke and saye ageinste them.

¶ The first Octonary. Aleph.

Blessid are thei whiche live pure and innocently: even them I meane which lyve after the lawe of the lorde.

Blessid are thei which observe his testimones: & serche them with all theyr harte.

For they shall do no wikednes: but thus trede his wayes.

Thou hast commaunded: that thy

commaundementes ſhulde be kepte
withe earneſt diligence.

Wolde god that my lyfe were ſo
inſtructe: that I myght obſerve thi
ordinaunces.

Then ſhulde I not be diſapointed:
when I ſhall have all thy commā-
dementes before myn eyes.

I ſhall magnifye the with a pure
harte: when I ſhall learne thy rig-
htwiſe iugementes.

I ſhall obſerve thy ordinaunces:
forſake me not at eny tyme.

¶ The ſeconde Octonary. Beth.

Howe ſhulde the yonge man amē-
de hys lyvynge: he ſhall well amen
de it in obſervynge thy pleſures.

With all my harte have I ſought-
te the: ſuffre me not to ſwarve fro
me thy commaundementes.

In my harte have I hyd thy wor-

des: to thentente I wolde not offende the.

Lorde thou arte prayse worthye: teche me thy ordinaunces.

With my lippes shall I shewforth: all the plesures of thy mouthe.

I shall reioyse of the waye which thy testimones teache: as vpon all maner of ryches.

Vppon thy commaundemente shall I set all my mynde: & shall set thy pathes before my eyes.

In thy ordinaunces shall I delyghte: and I shall not forget thy wordes.

The thirde Octonary. Gimel.

Rewarde thy servante / ỹ I maye lyve: and observe thy plesures.

Unkover my eyes: that I maye pfitly se the mervelous thynges in thy lawe.

I am but a straunger in the erthe: yet hyde not thy commaundemẽts fro me.

My soule is broken with desyer: to knowe at all tymes thy plesures.

Thou shalt sharpely rebuke thun godly: kursed are they that erre fro me thy commaundements.

Take awaye fro me/opprobry and ignominie: for I shall observe thy testimones.

Even the chefe rulers sit and speke ageinste me: but yet thy servant is occupied ever in thy ordinaunces

Also thy testimones are my delyght: and my counselers.

¶ The fowerth Octonary Daleth

My soule cleved to therthe: restore me accordynge to thy promyses.

My lyfe I have shewed vnto the: and thou hast graunted me / teche

me thy ordinaunces.

Make me to vnderstande the waye of thy commaundementis: and then shall I thynke vpon thy merveles.

My soule was melted awaye with the sorowfull thoughtes: make me steffe ageine acordynge to thy promyses.

Turne thou awaye fro me the desayghtfull waye: and make thy lawe plesaunte vnto me.

The true waye have I chosen: and thy plesures have I set before my eyes.

I cleved to thy testimones oh lorde: let me not be shamed.

I shall rūne in the waye of thy cōmaundementes: for thou shalt ease my harte.

Teache me (lorde) the waye of thy ordinaunces: and I shall marke it forever.

Geve me vnderstandynge and I shall kepe thy lawe: I shall kepe it with all my harte.

Lede me by the pathe of thy preceptes: for in it is my plesure.

Bende my harte into thy testimones: and not in to lucre.

Turne awaye my eyes leste they beholde vayne thynges: in thy waye quyken me.

Make faste thy promyses to thy servante: which is addicte vnto thy worshype.

Turne awaye my shame which I feared: for thy Jugementis are favourable.

Lo I desyerd thy commaundemētes: restore me for thy ryghtwysnes.

¶ The sypte Octonary. Vau.

Be present with me (O lorde) with thy mercy: come to me with thy helpe accordynge to thy promyses: That I myght have to answere my revylers: for I steke to thy promyses.

Suffre not at eny tyme ỹ worde of trouthe to be takē fro my mouthe: for I have respecte vnto thy ordinaunces.

And I shall observe thy lawe studiously: ever worlde with oute ende I shall go in to be at large restrained with nothinge: for I have soughte thy commaundements.

I shall preche thy testimonees before kynges: & shall not be confoun But shall delyght in thy pre-(ded ceptis: whiche I have loved.

I shall lyft vp my handes to do

thy preceptes which I have loved:
and shal thinke besely vpon thy or-
dinaunces.

¶ The seuente Octonary Zain.

Remembre thy promyse to thy ser-
vante: into the which thou hast cau
sed me to truste.

Thy promyse is my counforte i my
affliction: for it is it ẏ restoreth me

The heis proude vngodly have scorn-
ed me sore: but yet I swarved not fro
me thy lawe.

I remẽbred thy Jugementes whi-
ch thou hast done euen frome ẏ be-
ginninge (o lorde): and I was well
counforted.

It kyndled my harte ād freted me
sore: to se theis proude vngodly thy-
us to forsake thy lawe.

Thy ordinaunces we' my songes:
whyles I here waye sayred a stran

ger.

In the nyght shall I thinke vpon thy name o lorde: & I shall observe thy lawe.

This grace hast thou geven me: that I myght observe thy commaundementes.

The ayght Octonary. Heth.

Thou arte my lotte o lorde: I am full purposed to observe thy cōmandementes.

I longe for thy presens with all my harte: have mercy vpon me accordynge to thy promyses.

I called to mynde my wayes: and I turned my fete vnto thy testimonies.

I hasted my selve and differred not: to thentent I wolde observe thy preceptes.

The vngodly congregacion hynded me sore: but yet did I not forgete thy lawe.

At myd night shall I ryse vp to prayse the: for thy rightwyse Iugementes.

I associate my selve with all that worshipe the: and with them ỹ obserue thy commaundementes.

The nienthe Dctonary. Teth.

Thou hast dealte favourably with thy seruante o lorde: accordynge to thy promyse.

Learne me rightly to savore and to knowe: for I beleve thy commaundementes.

Before I was tamed with affliccion I erred: but nowe I marke thi sayinges.

Thou arte good and gracious: instructe me in thy ordinaunces

The heis proude vngodly framed togither their paynted lyes ageinste me: but I shall observe thy comma-

undementes with all my harte.
Their grosse hartes are congeled lyke talowe: but I shall delight in thy lawe:
It was happe ỹ thou tamedste me with affliccion: that I myght yet so be instructe in thy ordinaunces.
Beter is the lawe of thy mouthe to me: then thousandes of goolde and sylver.

¶ The tenthe Octonary. Jod.

Thy handes have fashoned and ordined me: geve me vnderstandynge to learne thy commaundemen-
They that feare the shalbe glad: (tes
to se me so to cleve to thy promi-
Nowe knowe I lorde that (ses.
thy iugementes are right good: and ỹ thou hast scourged me of a good entente.
But I beseche the let thy mercy be

my counforte: accordynge to those wordes which thou promysedste to thy servante.

Let me be in thy favoure and I shall live: for thy lawe is my delyght

Let theis proude vngodly be confounded: for they go aboute to destroye me fautles: but yet shal I in ỳ meane tyme set all my mynde vpon thy commaundementes.

Let them that worshipe the and knowe thy testymonies: turne vnto me.

My harte shalbe perfite in thy ordinaunces: wherfore I shall not be shamed.

¶ The leventh Octonary. Caph.

My soule faynted longinge after thy savynge helpe: but yet ỹ lyftup my eyes vnto thy promyses.

My eyes dasled withe lokinge vp after thy promyses: ¶ I sayd when

wilt thon counforte me?

I was dryed a waye lyke a bledd' hanged in the smoke: but yet forgete I not thy ordynaunces.

Howe longe shall thy seruante suffre theis thynges? when wylt thou at laste gyve sentence ageynste my persuers?

Theis proude vngodly dygged pitfalles for me: which have no respecte vnto thy lawe.

All thy preceptes are faithfull & true: thei persecute me vnworthely/ helpe thou me.

Thei had almoste made ayende of me in therthe: but yet in no maner of wyse forsoke I thy commaundementes.

Restore me for thy mercyes sake: & then shall I kepe the testimones of thy mouthe.

¶ The twelfe Dctonary. Lamed.

Oh lorde thy worde ſtandethe for ever: in the hevens.

Throme generacion to generacion continueth thy trowthe: thou haſt ſet therthe and it ſtandeth ſtyll.

The tyme contynueth ſtyll accordynge to thi ordenaunce: for all thynges are at thy commaundemēte.

Except thy lawe had bene my delight: I had pyſhed in my affliccio

I ſhall never therfore forget thy commaundementes: for by thez thou haſt refreſſhed me.

I am thyne ſave thou me: for I ſerched thy commaundementes.

The vngodly waite to deſtroye me: but I in the meane tyme ſhall endever me to vnderſtande thy teſtymones.

I perceyve that every thynge com

prehensible hathe any ende: but thy commaundementes are incõprehensible.

¶ The thirtenthe Dctonary. Mem

Oh/howe excedyngly have I loved thy lawe: continually do I thinke therof.

Thou haste made me wyser then my enymes/thorowe thy preceptes: for they are ever in my mynde.

I exceded all my teachers in right vnderstandinge: for I am ever spekynge of thy testimones.

I passed even the seniours in true vnderstandynge: for I observe and marke thy commaundementes.

From every evel pathe I refrained my fete: to thentente I wolde observe thy speches.

I have not swarved frome thy plesures; for thou shalt instructe me.

O how ſwete are thy ſpeches in my taſte: they are ſweter then eny honey in my mouthe.

I fetche my vnderſtanding at thy commaundements: wherfore I hate every deſaitfully pathe.

¶ The fowertene Dctonary. Mun

Thy wordes are a lanterne to my fete: and lyght vnto my fote pathe.

I have ſworne and ſhall performe it: to kepe thy iuſte pleſures.

I am ſore feabled with affliccion: Lorde reſtore me accordynge to thy promyſes.

O Lorde I beſeche the let the well wyllynge ſacrifices of my mouthe be accepted: and teache thou me thy pleſures.

I my ſelve bringe my lyfe ever into perell: but yet thy lawe do I not forgete.

The proude & godly have set snares for me: but yet I swarved not frome thy commaundementes.

I have chalenged thy testimones for my perpetuall heretage: for thei are my hartis ioye.

I have bowed downe my harte to do thy ordenaunces: ye and that for ever with oute ende.

¶ The fiftene Octonary. Sameh.

The frantike hardnecked do I hate: and thy lawe have I loved.

Thou arte my lurkynge place and my shylde: I waite for thy promyses.

Avoide frome me ye hurtfull men: and I shall observe the preceptes of my god.

Strengthen me accordinge to thy promises that I maye lyve: let me not be shamed disapoynted of my staye thou me/and I shall hope

saved: and I shall delyght besely ī
thy ordenaunces.
Thou shalt trede downe all that
erre frome thi ordinaunces: for all
theis krafty menis study is to dece-
Like rouste thou ru(ive with lies
bbedste awaye all those proude vn-
godly of therthe: wherfore I loved
My slesshe trēbled thy testimones
for fea' of ẏ: & I was a fraied of thy
iugemēte ¶ The. 16. Octonary Ain
All my mīde was to do eq̄te & rig-
htwisnes: leve me not to my vniuste
Delyght thy ꝑvāte with vexers
good thīge: leste theis vngodly ma-
ke me sorowfull with their iniures
My eyes dasled lokīge vp for thy
savynge helpe: and waitynge for
the promyses of thy rightwysnes.
Deale with thy ꝑvāt mercyably:
& instructe me with thy ordenāces.

I am thy servante: make me to vn
derstande ād to knowe thy testimo-
It is tyme (oh lorde) to do iu-(nes
gement: for thei have scatred a bro-
de thy lawe.
And therfore I loved thy precept-
es: above goolde and precious ston-
And for this I knowledge all(es.
thy commaundementes to be right-
wise: and I hate every false pathe.
¶ The seventene Octonary. Pe.
Mervelous are thy testimones: w-
herfore my soule observeth them.
To come but to the dore of thy sc-
ripture lyghteneth: and geveth vn-
derstandynge to the vnlerned.
I drwe yn my breathe fayntly: for
ẏ I laboured so sore to ataine vnto
thy preceptes.
Beholde me and have mercy vpon
me/accordynge to thy iugementes:

wherwith thou governest the lovers of thy name.

Rule my stepes after thy plesures; and suffre no iniquite to have dominion over me.

Redeme me frome thiniures of mē; and I shall kepe thy commaundementes.

Make thy countenaunce to shyne vpon thi servante: and instructe me in thy ordenaunces.

Stremes of water gusshed oute of my eyes: because I kepe not observynge thy lawe.

¶ The aightenth Octonary Zadic.

Rightwise arte thou (lorde): and right are thy iugementes.

Thou hast commaunded in thy testimones/rightwisnes: and faithfulnes moste chefely.

My Zele to thy worde kylled me:

because my persuers forgate it.
Thy wordes are purely tried lyke as with fyer: & thi ꝑvãte loveth thē
I was a lytelon / & an abiecte: but yet forgate I not thy cõmãdemẽts
Thy righteousnes is everlastig righteousnes: & thy lawe is ẏ very tr-
When affliccion and heve-(owthe nes had taken me: then thy comma-undementes refressshed me.
The belevynge of thy promyses is ev'lastig righteousnes: geve me thū derstanding of this thige & I shall
¶ The .19. Detonary kuph. (lyve.
I called vpon ẏ with all my harte: graunte me (lorde): I shall observe
I called vpō ẏ / save (thy ordinãces thou me: & I shal kepe thy testimonz
I prevente ẏ dawninge of ẏ daie & krie vnto ẏ: I wait for thy promi
My eyes prevented ẏ watches: (ses

ẏ I myght be occupied ī thi plesurs
Heare me lorde for thy mercyes sa
ke: quyken me aftyr thy plesures.
My ꝑsuers layed their owne fau-
tes vpon my necke: but they are go-
ne farre backe frome thy lawe.
Thou arte presente oh lorde: ⁊ all
thi precepts ar ẏ veryselve trowthe
I knewe this before of thy testi-
mones: for thou hast stablesshed th-
em to abyde for ever.
¶ The twenthte Octonary. Res.
Beholde my affliccion and defen-
de me: for I forget not thy lawe.
Defēd my cause ⁊ delivre me: quy-
ken me accordinge to thy promises
Helthe is farre from the vngodly:
for they regarde not thi ordināces.
Bountuous is thy ientlenes (Oh
Lorde): quyken me accordynge to
thy plesure.

Many there are that pesequute me and are ageinste me : and yet have I not swarwed frome thy testimo-
I se theis malicious men and (nes it yrked me : because they observed not thy saynges.

Thou seist that I love thy cōma-undementes: lorde for thy mercyes sake quyken me.

The begynnynge of thy wordes is trowthe: and the iugementes of thy rightwisnes stande for ever.

¶ The won & twente Octo-nary. Shin.

The overmoste in authorite perse-cuted me fautles: ād my harte fea-red at thy wordes.

I am as glad of thy plesures : as won that had founde many proies.

I hate and abhorre lyes: and I lo-ve thy lawe.

Seuen tymes in the daye I prayse the: for thy rightwyse iugementes.
The louers of thy lawe: shall have myche felicite and quietnes and no hurte at all.
I trusted vpon thy helpe o lorde: & gaue diligence to thy precepts.
My soule obserueth thy testimones: and loueth them greatly.
I obserue thy commaundementes and thy testimones: for all my wayes are opune vnto the.

The two & twente octonary. Thau.

Let my kryinge ascende in to thy presens oh Lorde: make me rightly to vnderstande thy wordes.
Let my depe desyer come into thy syghte: delyure me accordyng to thi promyses.
My lippes shall powerforthe thy

prayse : thou shalt instructe me in thy ordinaunces.

My tonge shall speke of thy plesures: for all thy preceptes are right.

Let thy hãde helpe me: for wisnes I have chosen thy cõmaundemẽts

I desyered thy savynge helpe Oh lorde: and thy lawe is my delyghte

My soule shall lyve and shall praise the: and thy iugementes shalbe my helpe.

I am strayed like a loste shepe: seke thou thy servante / for thy commãdements have I not forgete.

¶ The argument into the.120.psal

¶ This psalme is a complaĩte full of affectes/it is a complainte of an holy man baneshed into emonge ẏ vngodly doinge althinge with desaite and violence.

¶ The title of theis ,15. Psal. folo

winge is only this. ¶ The songes Machlothi: whiche worde comenly is interpreted staiers or degreis/ supposinge theis.15.psalm. to have be sunge in any higher tune.

When I was in straite anguisshe I called vpon ỹ lorde: and he graunted me Horde delyver my soule frome lyinge lippes: ¶ frome a desawhat avauntageth it (in full tōge ỹ/or what good bringeth it ỹ thou lyinge man) thy desaitfull tonge: Oh/sharpe arowes of ỹ strōge archer: ¶ whotte cōsumige iunipere coAh lasse ỹ I am thy longe holdes den in exile emonge theis false and cruell folke of Meshec: and muste yet dwell styll with the chorleshe nacion of Kedar.

All to longe hath my soule taried

emonge theis violente men: which hate peasse.

I studye for peasse/but when I spe: ke of peasse to them: by and by are they stered to bataile.

¶ The Argument into the. 121. psal.

¶ This Psalme declareth that of god only/helpe is loked and taryed for/of the faithfull men: and that he only bryngeth it presently.

Lyft vp my eyes into the hyllee: frome whense helpe mought come vnto me My helpe cometh frome the lorde: the maker of heavens and erthe.

He shall not suffre thy fete to slyde; neth he being thy kep/shal slepe No nether wyll he slepe / nor yet wons wynke: that kepeth Israhel. The lorde is thy keper/the lorde is

thy defense: and is ever at thy right hande.

The sonne shall not smyte the be daye: nether yet the mone be nyght

For the lorde shall kepe the frome all evel: ye he shall kepe thy soule.

The lorde shall kepe both thy outgoinge and thy incomynge: frome this tyme vnto everlastynge.

¶ The argument into the. 122. Psa.

¶ Here vnder the figure of Jerusalem/ are descrybed ỳ felicite of Christes chyrche and the desyers of the sayntes therof.

I Was right glad when men sayde vnto me: let vs go vnto ỳ house of the lorde.

OVr fete shall stande faste in thy gates: O Jerusalem.

Jerusalem is bylded goodly lyke a cyte: well framed togither in hyr sel

(ve

That thither myght ascende ẏ tri-
bes/even the tribes of ẏ lorde to ma
gnifie the name of the lorde: for so
was it commaunded vnto Israel
by goddis owne mouthe.

For there were ordened and holde
the seates of iugemente: even ẏ iu-
gemẽte seates of ẏ house of Dauid

Praye ye for the felicite of Jerusa
lem: the lovers of the mought pros-

They mought prospere with-
pere.
he in thy walles: they mought pros
pere with in thy houses.

For thy brothers & thy neghbours
sakes: shall I nowe praye for thy se

For ẏ houses sake of ẏ lorde licite
owre god: I shall praye for thy wel
the. ¶ The argu. in the .123. Psal.

¶ Here ẏ sayntes layed in ẏ mouth-
es of ẏ welthye vngodly doinge all
a mysse praie to god for their deliv-

erãce cõmittig thẽselve to his cure.

Vnto ỹ lyfte I vp my eyees: which ruleste i hevẽs
Behelde for as the servantes eyes are ever vpon their maisteres/ & ỹ maydens waitinge vpon hyr maistere/ even so are owre eyes lokynge vp vnto the lorde/ owre god/ vntyll he hathe mercy vpon vs. Have mercy vpõ vs lorde/ upon vs. have mercy on vs: for we ar oute of mesure fylled with ignominie.

O wre soule is fylled oute of mesure with scornes & derision of theis welthy riche men: & with ignomine and shame of theis arrogaunte and proude men.

¶ The argument into the. 124. psal

¶ Here the saynctes of god geve thãkes & reioyse/ that thei are delyvred by goddis helpe frome so present pe

reles

Except the Lorde had bene withe vs: (lette Israhel nowe speke).

Except the lorde had bene with vs: when theis men rose a-geinste vs:

With oute doute (their wrathe thus kyndled ageinst vs) they had devoured vs quycke.

Waters had wrapped vs yn withe their wawes: the floude had gone over owre soule.

The troublouse floude of theis importune men: had run over owre soule.

But praysed be the lorde: which hath not geven vs into their tethes for their praye.

Owre soule is delyvred lyke ỳ birde frome the snare of the fouler: the snare is brokē and we are escaped.

Owre helpe cometh thorowe ỳ na-

me of the lorde: which hath made ẏ heavens and erthe.

¶ The argument into the. 125. psal.

¶ Here is declared/the congregaciō of god to be suer/god defendynge thē ⁊ to prospere/the lorde favouringe/⁊ ⁊ wedynge the vngodly oute of thē.

They that steke to the lorde shall never stacker: but shall stande faste for ev'lyke ẏ mounte of Zyō

And lyke as Jerusalem is gyrte aboute withe hilles: even so closeth the lorde his people frome this tyme vnto everlastynge.

He will not suffre the powre of ẏ vngodly to oppresse the lande of ẏ rightwise: leste the rightwyse put forthe their handes vnto eny wikednes.

Deale thou iently with good men:

D.D.

and with men right in their hartes
Thez that swarue frome the right
waye vnto shrewednes: the lorde
mought lede awaye with men geve
vnto wikednes.

¶ The argument into the.
126. psal.

¶ Here is declared the gladnes of ỹ
people returned frome Babylon: ¶
vnder this figure is it shewed also
the gladnes of the faithfull whom
christe hath verely delyvred frome
the captiuite of synne and dethe.

When the lorde shall bringe
ageine vs of Zyon frome
captiuite: we shalbe lyke
men dreaminge for ioye.
Then shall owre mouthes be fill-
ed with laughter/ and owre tonges
with triumphe: then shall it be
sayd emonge the gentyles/ that the

lorde hath wrought myghtely with theis men.

The lorde shal worke mightely with vs: we shalbe refressshed with grete gladnes.

Bringe vs ageine frome captiuite o lorde for so shalt thou fyll vs with ioye: as if thou shuldest geve plentuouse floudes to the dwellers in the thirsty southe deserte.

Thei that sue with teares: shall reape with gladnes.

When they went forth to sowe: they wente weppynge takynge withe them their seade koddes.

But when they shall come ageine: they shal come with grete ioye bringynge their handes full of cornе.

¶ The argument into the 127. psalme.

Nisi dominus. Psal. cxxvij.

¶ This psalme techeth vs: ỳ house and famyle/the sure custody of the cyte/to have meate/reste/ and chyldren well disposed and towerde/all cometh of the grace of god.

Except the lorde bylde ỳ house: the bylders ther of labour but in vayne.

Except the lorde kepe the cyte: ỳ keper therof watcheth but in vaine

It is all in vayne that ye haste yowre selves to ryse so erly: and ageine to differre yowre downe sittinge to eate yowre karefull brede.

(except god geve it all)

For it is he that thus shall geve vnto his welbeloved: quyet slepe & plentuous refectione with good so-

Lo chyldren are the heretage (ode which the lorde geveth: ỳ frute of ỳ wombe is his rewarde.

As arrowes are in the handes of ỹ myghty man: even so shalbe the chyldrene of thy youghthe.

Blessid is ỹ man which hath his quyv' fillcd with theis arrowes: for they shall not be shamed when thei shall have to do with their enymes in iugemente.

¶ The argument into the.128.psal.

¶ This psalme techeth vs that the worshipers of God shall prospere bothe priuatly and openly.

BLessid is he who so ever worshipethe the lorde: which also walketh in his wayes.

For thou shalt eate ỹ labours of thy nowne handes: and shalt have prosperous encrese.

Thy wyfe shalbe frutfull as the vyne tre: within the walles of thy

house: thy chyldrene shall stande to wndaboute thy table lyke the plantes of olyve trees.

Lo thus shal that man be blessed: which worshipeth the lorde

The lorde shall do the good frome Zyon: and thou shalt delyghte beholdinge the prosperite of Ierusalē all dayes of thy lyfe.

And thou shalt se thy chylders chyldrene: and the felicite of Ierusalem.

The argument into ỳ. 129. psalme.

This Psalme sheweth vs that ỳ vngodly althoghe they vexe longe and sore ỳ people of god: yet shal they not prevaile: but at ỳ laste to perishe / goddis people beinge free and salfe.

Grevously have they vexed me even from my youghthe: nowe let Israhell speke.

Grevously have they vexed me even from my youghthe: but yet they prevailed not ageinste me.

Upon my backe theis ploughmen ploughed: and haue kut forth their longe forowes.

But therightwyse lorde: hath kut awaie the bondes of theis vngodly

They shalbe shamed and put to flyghte: who so euer hatethe Zyon.

They shalbe as grasse that growethe vpon thehouse rygges: which is withred before it be pulled vp.

Wyth ỹ which nether ỹ reaper fillethe his handes: nor yet ỹ gatherer fylleth his armes.

Nether the goers forby so regar-

ded them as to saye wone god blesse yowe: or we well wisshe yowe in the name of the lorde.

¶ The argument into the .130. psal

¶ This psalme is an erneste prayer ful of affects of a man here oppressed with adversite fore his synnes/ but yet promisinge hym selve with faste faith and hope frome God/ to have bothe forgevenes of his synnes and delyveraunce frome his afflictions.

Frome my moste depeste painfull troubles: called I vpon the lorde.

Lorde/ hearethou me: let thy eares be attente vnto my depe desyre.

If thou shuldest loke narowly vpon owre wykednes o lorde: o lorde who myght abyde ther.

But there is mercy with the: and therfore arte thou worshiped.

I abide the lorde/ my soule abydeth hym: and I tarie lokinge vp alwey for thy promyses.

My soule waiteth for the lorde: as desyerously as do the watche men in the mornynge watche/ desyer the daye springe.

Let Israhel waite for ỳ lorde: for with the lorde is there mercy & plentuous redempcion.

And it is he that shall redeme Israhel: frome all his wykednesses.

¶ The argument into the. 131. Psal.

¶ Here in this Psalme the Prophete sheweth he hym selve to be withe oute all pryde/ and to haue folowed humilite/ wherfore he trusted to be exalted of god.

LOrde/my harte is not proude nether loke I a lofte: I take not stoughtly vpon me in grete maters/ nether presume I in mervelous thinges above my estate.

But verely I repressed & put my soule to silence/ lyke a weanlynge frome his mothers teate: even lyke a weanlynge was my soule in very me. Let Israhel waite & truste (vede vpon ỹ lorde: frome this tyme into everlastinge.

¶ The argument into the. 132. psal.

¶ This Psalme syngeth ỹ perpetuall felicite of Christes kyngdome/ and of the presens of god in his cõgregacion/ and this all/ is mente vnder the figure of Davidis kingdome and of ỹ Arche set in Zyon.

Memento domine Psal.132.f.213.

O Lorde/remēbre thou David:and his afflicciō also which swore to ẏ lorde: and made his vowe to ẏ myghty god of Jacob.

Sayngeif I entre into the tabernacle of my nowne house:if I ascēde into my decked bed:

If I suffre eny slepe to come into myn eyes:or myn eye ledis wons to Untyll I shal finde a pla- (winkete for ẏ lorde:a mansion for ẏ mighty god of Jacob. I pray god I die

Lo we harde of this house in Ephrata:and have founde it in the bus- We shal cum vnto his (shye felde. mansion:and shall fall downe before his fote stole.

Aryse o lorde and cum into ẏ place of thy reste:cum in thou with ẏ Arche of thy strengthe.

Let thy sacrificers be cled with rightwysnes: and thy sayntes triumphe ioyfully.

For thy servãte davidis sake: turne not awaye thy anointed.

The Lorde swore vnto David of his trowthe ãd shall not revoke it: I shall set vpõ thy seate regall won of the frute of thy bodye.

If thy chyldrene observe my convenaunte and my testimones/with which I shall instructe them: then even their chylderne shall sitte vpõ thy seate regall for a longe space.

For the lorde hath chosen Zyon: it is his plesure there to have his seate This shalbe the place of my reste into all worldes: here wyll I sitte/ for this seate have I desyerde.

Hyr yearly frute shall I favourably encrese: hyr poore nedeons wyll

Ecce quam bonum. Psal. 133. f. 214.
I satisfye with foode.
Hyr sacrificers shal I clothe with helthe: and hyr sayntes shall reioyse even frome their very hartes.
Here shall I make David: s impery to flouresshe prosperously: I have provided a lanterne for my anoited
I shall wrappe his enymes in confusion and shame: but in hym shall flouresshe the beutefull crowne regale.
¶ The argument into the. 133. Psal.
Here in this psalme Dauid prayse the brotherly concorde.
BEholde howe plesaunte and howe ioyfull a thynge it is: brotherne to dwell togither and to be all of won mynde.
They are lyke that preciouse good syntemente which powered vpon

Aharons hed ranne downe into his berde: into ỹ berde of Aharon / and into ỹ skyrtes of his clothes

Ye this brotherly love is lyke ỹ dewe: which fell vpō ỹ hylles of Hermon / and vpon ỹ hylles of Zyon.

For ther ỹ lorde geveth forthe his blessinge: and lyfe everlastinge.

¶ The argument into ỹ. 134. psal.

¶ Here David exhorteth vnto prayer / and to prayse god / and that in the nyghte.

BEholde / and prayse ye ỹ lorde all servants of ỹ lorde: which continually apere in the house of ỹ lorde nyghtly

Hy stvp yowre handes vnto ỹ holy secrete place: ¶ prayse ye ỹ lorde.

The lorde mought do the good frome Zyon: which hath made thevēs

(¶ erthe.

¶ The argument into ỹ. 135. psalm.

¶ Here the Prophete exciteth the people to prayse god: he publesseth his power bothe by myracles done for them/and in that he so exalted them above wother: also he promyseth his helpe to ỹ beleevers in him (idoles and their worshipers laughed all to scorne). ¶ The title of ỹ Psalme. ¶ Prayse ye the lorde.

PRayse ye the name of the lorde: prayse ye that ar ỹ servants of the lorde.

Which apere continually in the house of the lorde: and in ỹ porches of the house of owre god.

Prayse ye god for he is a good lorde: prayse his name for it is glorio⁹

For god hath chosen vnto him Jacob: even Israhel into his owne proper people.

For I have knowen that greate is the lorde: and owre god to be greater then all goddis.

Whatsoeuer lyked hym/ the lorde hath made in heavens and in erthe: in the sees and in all depe waters.

Which karieth vp clowdes frome the farthyeste partes of therthe: he maketh lyghtenynges with rayne he ledeth forthe the wyndes of his tresure houses.

Whiche smit the firste begoten in Aegipte: bothe of man and beaste He sente forthe tokens and woundres into the middes of Aegipte: a-geinste Pharao & all hys servātes Which smitte the moste gretest nacions: & slewe right valeaunte kinge As Sihon kynge of the Amorreone: and Og the kynge of Basthan/ and all the kyngdoms of Chanaan

And gave their lande into an here
tage: even into heretage vnto Israhell his people.

Lorde/thy name is set forthe for ever: and thi memoriall into all ages

For the lorde shall avenge and delyv' his people: which satisfied withe their punyshment/ shalbe pleased ageine with his people.

The fained images of the gentiles are but goolde and sylver: the workes of menis handes.

They haue mouthes & speke not: eyes and se not.

They have eares and heare not: neither is there verely eny breathe in their mouthes.

They that make them are lyke them: and they also that truste in thē

Ye of the house of Israhel praise ỳ lorde: the house of Aaron prayse ye

The house of Leui loave ye the lorde: ye that feare the lorde loave the lorde.

The lorde be praised frome Zyon: which hath his seate regall in Jerusalem. Loave ye the lorde.

The argument into the .136. psal

Here the prophet exciteth men to the prayse of god: and to kyndle them therto/he putteth them in minde of the creacion of the worlde and of ỳ myracles shewed for the delyverance of Israhel.

Honour ye the Lorde: for he is favourably good: & his mercy is set forth for ever.

Honoure ye god/which is the God of all goddis: for his mᶜy is set forth for ever.

Honoure ye the lorde of lordes: for

his mercy is set forth for ever.

Which alone doth the grete myracles: for his mercy is set forth for ever.

Which by his hevenly witte hath made theavens: for his mercy is set forth for ever.

Which hath sprede abrode therthe above the wateres: for his mercy is set forth for ever.

Which hath made the grete lyghtes: for his mercy is set forth for ever

The sonne to have the preeminence of the daye / for his mercy is set forth for ever.

The mone and starres to beare rule in the night: for his mercy is set forth for ever.

Which smit the Egiptions in their firste begotey: for his mercy is set forth for ever.

And led forthe Iſrahel even frome the myddes of them: for his mercy is ſet forth for ever.

Which kitthe redde ſee into twaye partes: for his mercy is ſet forth for ever.

And ledover Iſrahel thorowe the myddes therof: for his mercy is ſet forth for ever.

And threwe downe Pharao ād his hoſte in the red ſee: for his mercy is ſet forth for ever.

Which led his people thorowe the wyldernes: for his mercy is ſet forth for ever.

Which ſmit downe grete kynges: for his mercy is ſet forth for ever.

Which ſlewe noble kynges: for his mercy is ſet forth for ever.

As Sihon the kynge of the Amorrē: for his mercy is ſet forth for ev

And Og the kynge of Baſhan: for his mercy is ſet forth for ever.
And gave their lande into an herytage: for his mercy is ſet forth &c.
Even into heretage vnto Iſrahel hie ſervante: for his mercy is ſet forth for ever.
Which remẽbred vs when we were caſt downe: for his mercy is ſet forth for ever.
And redemed vs frome owre enymes: for his mercy is ſet forth &c.
Which geveth meate to every thinge lyvynge: for his mercy is ſet forth for ever.
Honoure ye ỳ god of heavens: for his mercy is ſet forth for ever.

¶ The Argument into the. 137. pſal

¶ In this Pſalme it is declared/that the Babilonites aſked ſonges of the Iſrahelytes beinge withe them

in captinite/which answerde/their harpes to be hanged vp/all gladnes gone awaie and to lamente perpetually the destruction of Jerusalem: after this the Aedomites stered vp the Babilonites ageyne to requyre the same/which Babylonites handled the Jsraelites full cruelly.

AT the ryvers of Babilon we sote downe togither and wepte: when we remembred Zyon.

Vppon the salowe trees: there we hanged vp owre harpes.

When there they that toke vs/ required songes of vs: and sayde when we had hanged vp owre mery instrumentes/synge vnto vs some of yowre songes of Zyon.

And we answerde: se (J praye yowe) howe shulde we synge the son-

ges of the lorde in a strange lande?
O Jerusalem/if I forget the: let my righthande forget hyr office on the harpe.
Let my tonge cleve to my mouthe yf I remẽbre ẏ not: ye/if I preferre not Jerusalẽ all my nowne myrthe
O h/lorde remembre the sonnes of Aedom saynge in the daye of ẏ destruction of Jerusalem: make all bare in it/destroye it/laye it wyde open even with the grownde.
O cyte of Babel well worthy to be destroiede: blessed shall he be that shall rewarde the as thou haste rewarded vs.
Blessed shall he be that shall take thy yonge babes: and thro them ageinste the stones.

¶ The argument into the. 138. psal.
¶ In this psal. David prayseth the

mercy of God whiche delyverynge hym frome all perels had exalted him luckely vnto his regal dignite ¶ The title of the psal. ¶ The songe of David.

I Shall magnifie the with all my harte: and shall prayse ẏ in the presens of the goddis.

I shall fall downe vpō my knees at thy holy temple: and shall magnifie thy name for thy mercy & trowthes sake.

For thou hast extolled thi name: and thy worde above all thynges.

In what tyme so ever I called vpon the thou grauntedste me: thou encresedste grete strengthe in my soule.

All the kynge of therthe shall magnifie the o lorde: for they have harde ẏ decrees & plesures of thy mou-

(the.

And their songe shalbe of the ordenaunces of the lorde: for excellent is the glory of the lorde.

For the hyghe lorde beholdeth humble and lowely thynges: and a proude man he knoweth a farre

If it chaunse me to be in the myddes of affliccion/yet thou wilt restore me: thou wilt stretche forthe thy hande ageinste the wrathe of myne enymes and shalt preserve me withe thy right hande.

The lorde wyll bringe all thynges to passe for me: O lorde thy mercy standeth forth for ever / thou shalt not forsake ỳ workz of thy hãdes.

¶ The Argument into the. 139. psal.

Where David expresseth that all his dedis ãd thoughtes are serched of god and opene vnto hym / for he hath made hym and all thynges in

hym / and that god is every where present with him beholdinge all thynges that he do.

The title of the psalme. ¶ The songe of David committed to the chaunter to be sunge/in the temple.

LOrde thou hast serched me depely: and thou knoweste full well what I thou knowest wherfore I downe sitte and wherfore I vpstande: even my thoughtes thou tryest and knowest before.

My ingoinge and downlyinge to slepe thou compassest narowly: and all my lyvinge thou fore seest clerely

For my tōge is not aboute to speke a worde: but a non (lorde) lo thou knowest it all before.

What so ever is withyn me behinde & before thou hast made it: & th-

ou hast putto thi hãde to my shape.
The knowlege of this my shape/
is hyde frome me: and hygher then
I can atcyne thet vnto.
Whyth' shal I go from thi spirit:
or whith' shal I flee frome thi face?
If I clyme vp into ỳ hevẽs/ thẽre
arte thou: yff I make my bed in my
grave/ lo yet the' arte thou present.
If I take vnto me ỳ swifte win-
ges of the morninge beamee: and so
in the twynklynge of an eye be con-
vayed into the vttermoste partes of
the weste see.
Even there yet shall thy hande ta-
ke me: and thy right hande shal set
holde vpoyme.
I thoughte then that I wolde be
kovred and hyd with derkenesses:
but with the/ even the nyghte is all
shynynge.

The very derkenesses maye hyde no thynge frome the: ye ẏ night shynethe lyke the daye/and the derkeneses are to the evē ẏ very lyghte.

For thou possesseste my inwarde affectes: and dedste fasshone me in my mothers belye.

I shall magnifie the for thou hast fasshoned me mervelously to behol de: thy workes are to be merveled above mesure as knoweth my soule.

My strengthe in my bones and senowes we' not vnknowne vnto ẏ: whē I shuld be made secretly in my mothers wombe/and knyt togyther in the lowe prevy erthe.

Where when I was yet with oute fasheon thou seeste me with thy eyes: all my lymmes fasshoned be tymes thou haddeste drawne lyke as in apaper when there was not

won of them yet set full oute pfetly
Howe cleare are thi thoughtes vn
to me o god: oh/howe excede they in
noumbre:
If I wolde nowmbre them/ they
excede the sandes of the see. but yet
I labour besely to considre them &
I cleve ever vnto the.
O god I wolde it were thy plesu-
re to destroye theis vngodly: ye bl-
oudye men avoyde oute of my sight
which speke wykedly ageinst the
and rayle spyghtfully vpon the: t-
eis are thy enymes.
Them that hate the oh lorde I ha-
te verely. and I abhorre with grete
indignacion them that rise agein-
ste the.
I hate them extremely: and repu-
te them as enymes.
Serche me o god and knowre thou

my harte: examine & trye thou my pathes.

And loke if I have begun eny shrewed waye: and lead me ther owte into the waye everlastynge.

¶ The argument into the 140. psal

¶ Herein this Psalme David prayeth to be delyvrede frome the desaitfull lyes of Doeg and of his fellawes/and that thei for their false desaite myght be cast awaye that those mē which studie to do right & to be good/might the more frely geve them selves to the holy servyse & prayse of God. ¶ The title of this psalme. ¶ The songe of David cōmitted to the chauntrr.

Elyvre me (o lorde) frome thys myschevous mā: savr me frome this vyolente mane.

Which thynketh myschefe in their hartes: and continually runne to bataile.

They have whetted their tonges lyke serpentes: edders venoume is vnder their lippes. Selah.

Kepe me (o lorde) frome the hādes of this vngodly man: save me frome this cruell man which thynketh to supplante me:

These proude men have set a preuy snare for me and have bente their nettes: even by my pathe have they laied their ginnes for me. Sela

I said (lorde) thou arte my god: heare (lorde) my depe desyers.

O Lorde/ thou arte my Lorde my God and my myghty savynge helthe: thou shalt defende my hed/ what tyme I shall take me to Armoure and weapene.

Lorde suffre not the vngodly to take his plesure on me: let not his myschevous entente prosper with hym leste these proude heddis be exalted Selah.

I meane theis heddis that th' besege me on every syde: whois hevy labour of their owne lyppes mought overwhelme them.

Let coles of fyer fall vpon them. caste them downe into the fyery pittes/oute of ẏ whiche they maye never aryse.

Let nothynge prospere in therthe with this besy tonged & lyinge mā: let his owne myschefe hunteforth this violent man vntyl it hath cast him downe hedlynge.

I knowe that the lorde will avenge the poore afflicte: and delyver ẏ nedeons.

The rigtwise verely shall magnifie and spreade thy name: the pure in harte shall dwell in thy presense.

¶ The argument into the.141.psal.

¶ David chased awaye frome ỹ tabernacle of god/prayeth first to obtayne ỹ spirite wherby he mought preferre the frendely sharpe rebuke of the saintes the favoure of thungodly (their felicite despised)/afterwarde he desyerth worthy vengeaunce to his enimes & his owne delyveraunce.

LOrde it is thou that I call vpon: haste the to me/heare me as sone as I shal call vpon the.

Let my prayer ascende luckely into thi sygh te lyke incense: let the liftyngvp of my handes be in the stede of the avenynge sacrifice.

Domine clamaui. Psal. 141.

Lorde/set a keper to my mouthe: ⁊
kepe thou diligẽtly the dore of my
Bowe thou not my harte ⁊ lippes.
into eny myschevous thynge: lest I
be aboute to committe vngodly dea
des with men geven all to wykedn-
es ⁊ so eate their daintes with thez
Let ẏ rightwyse smite me for my
soules profite: for I had lev' he ch-
astened me then ẏ softe ointement
of thungodly shulde sowple my hed
For yet do I stande instantly wi-
th my prayer: ageynst their malice.
Let their chefe rulers be caste do-
wne hedlynge into stonney places:
that yet wother men myghte beare
my swete wordes.
As won that plougheth/slitteth ⁊
devydeth therthe/ even so were we
shaken a sondre: ãd owre bones we-
re scatrede aboute owre graves.

Wherfore vnto the o lorde/ lorde/ my eyes are lyftvp: when in the put I my truste/ pow' thou not oute my

Lepe me frome their snares soule. which they have bente for me: and frome the trappes of them whiche are geven all to wykednes.

Let theis vngodly fall into their owne snares: whyles I escape for ever with wother men

¶ The argument into y. 142. psal.

¶ Here David remembreth his flyght frome Saule into a certaine kave whe' he abode (as he beleved) his owne taking & was in a grevo' strainte/ but he prayed to ẏ lorde. ¶ Rede ẏ history in ẏ firste of ẏ kynkes ẏ.24.cap. ¶ The title of the palme

¶ This psalm. is the instruction of David/ and his praier when he was in the kave.

VNto the lorde I kryed: before the lorde I fell downe and made my prayer. Before hym I powred forthe my hevy meditacion: before hym I layed my straite anguisshe. When my spirite was sore tormented with yn my selve/ and thou knewest my waye: they setted snares for me in the pathes where I wente I loked on my righthande and I loked on my lefthande/ and the was not won that wolde make eny knowledge to me: all refuge was take frome me/ there was not won that wolde seke to save my lyfe.

I kryed vnto the (o lorde)/ and I sayed: thou arte my helpe/ thou arte my porcion emonge ỹ lyvynge men Attende vnto my kryng for I am in a grevous and wretched state; de-

lyvre me frome my persuers for they have prevayled ageinste me.
Leade my soule oute of presone ỷ it myght sprede thy name: let me be cōpassed aboute with rightwysmē: for it is thou that shalt do me good
¶ The Argument into the 143. psal
¶ This Psalme hath the same argument with the psalme before/ for it entreteth the same mater. ¶ The title. ¶ The songe of David.
O Lorde heare my pray'/ lystene vnto my fervēte besechynge for thi trowthes sake / graunte me for thy rightwysnes.
Have thou not to do with thy servante in iugemente: for in thy presense no man lyvynge is reputed rightwise.
A cruell enymye verely psecuted

my soule: he hath cast downe my life into therthe/he hath set me in derkenes lyke as men iuged to dethe.

My spirit is sore troubled with yn me: and my harte weyeth colde in my brieste.

But at laste I remembred the dayes paste: I considred all thy workes and pondred in minde the dedes of thy handes.

I stretched forth my handes vnto the: my soule desyerously panted ād breathed for the/I gaped for the lyke thyrsty erthe: Selah.

Haste the to graunte me o lorde for my spirit fayntet̄h: hyde not thy face frome me/onlesse I be lyke men goinge downe into their graves.

Make me shortly to heare of thy mercyable goodnes for in the do I truste: shewe me the waye wherein

I maye goo/for vnto the have I lyfted vp my soule.
Delyvre me frome my enymes O Lorde my god: for at the do I hyde my selve.
Teache me to do thy plesures / for thou arte my God: thy good spirit mought lede me into the rightwaye
For thy names sake Lorde restore me: for thy rightwisnes leade my soule oute of this strayt anguysshe
Ye and for thy mercies sake alto destroye my enymes: and shake awaye all that trouble my soule/ for I am thy servante.

¶ The argument into ỹ. 144. psal.

¶ Here in this Psalme David the Prophete prayseth the Lorde God for that he hath delyvred hym frome all pereles and frome all hys

troublous enymes and hath made hym kynge and his kyngdome to floureſſhe with all maner felicite.

PRayſed be the lorde which fyghteth for me: which hath inſtructe my handes to bataile and lerned my fyngres to fyghte.

Which is my mercy/my bulwarke/ my caſtell/& my delyverer: my ſhylde and he in whome I truſte which caſteth the people vnder me.

O lorde what thynge is man that thou thus miche ſetteſte by hym: what is this mortall man that thou thus regardeſt hym:

Man is lyke a thinge of naughte: his dayes are but a vayne fleynge ſhadewe.

But ỳ lorde lettethe downe thevẽs & deſcendethe: he touchyeth ỳ hilles

and they smoke.

He castyth forth lyghtenynges and scatereth them: he sendeth forth his arowes and distroubleth them.

Let downe thy hande frome above and delyver me: delyver me frome the is mighty waters and frome the power off strange men.

Whois mouthe speketh vayne thinges: and their righthande is a righthande doynge desayte.

O god I shall synge a newe dyte vnto the: with kit and ten strynged instrumentes shall I synge vnto yᵗ

Which bringest helpe vnto kiges: which hast delyvred Dauid thy ꝑvante frome the myscheves swerde.

Take me vp and delyver me frome the handes off strange men: whois mouthes speke vanites & whois righthande is a righthande yᵗ doith

desaite.

That owre sonnes might growe like well thryvynge plantis: and owre daughters gorgeously setforth lyke the kornerd houses myght represente the beutye of the temple.

Let owre garners be repleyneshed with all maner of corne: and owre shepe with thousande folde encrese myght fullfyll every waie.

Let owre oxen be stronge for draughte and burdene: no brekynge yn/ no runninge owte/ no oute krynge in owre stretes.

Happe is that people with whom it goith thus: happe is that people which holdeth the lorde for their god.

The argument into the.145. Psal

In this psalme Dauid declareth the mercy of god to be so powered forth into every man: that all thynges do prayse and magnifie it/ but

chefely the faithfull men which ar most plentuously fylled with it.

¶ The title of this Psalm. ¶ The hymne of David.

I Shall extoll the (God) o kynge: and shall publyshe thy name thorowte all the worldes.

¶ Ontinually shall I magnifie and prayse thy name: thorowt all ỹ worldes.

¶ Greate is the lorde & worthy myche praise: his greatnes cannot be searched.

¶ Frome age to age thy workes shalbe praised: and they shall declare thy noble actes.

¶ All my mynde shalbe ernestly set at all tymes to declare thy cleare & glorious fame: and also to publisshe thy mervelous dedes.

Men shall spekeforthe the myghty power of thy myracles: and I shall put thē in mynde of thy mighte.
Men shall shewforth the memoriall of thy plentuous mercy: & shall ioyfully triūphe of thi righteousnes
The lorde is favourable and bente vnto mercy: slowe vnto wrathe and of plentuouse goodnes.
Gentle is the lorde vnto all men: & his merciable gentlenes swimmethe over all his workes.
All thy workes shall magnifie ȳ: & thy mercy shall declare thi selve.
Men shall preache the beutefull glorye of thi kyngdome: & shall extoll thy dedis with wordes.
That they myght certifie and shewe men his noble actes: his glory & his clearnes.
Thy kyngdome is a kyngdome in

to all worldes: and thy power is a power throwte all ages.

The lorde stayeth who so evet slydeth: and as many as are thruste downe he lyfteth vp ageine.

The eyes of all thinges loke vp and waite vpō the: and thou gevest thē meate in tyme.

Thou openest thy hande: and satisfiest all thynges lyvynge for thy goodwyll.

Righteouse is the Lorde in all his wayes: he is good in all his dedis.

Present is the lorde to as many as call vpon hym: to as many as call vpon hym of true belefe.

To them that feare hym he maketh all thynges acceptable: he heareth their kryinge/ and saveth them.

The lorde kepeth all ye love hym: and all thungodly he wyll banesshe.

My mouthe shall speke the prayse of the lorde: and every thinge lyvinge shall sprede hys holy name into all the worldes.

¶ The argument into the.146.psal

¶ This psalme is a prayse of lyke argument with the psalme before/ save that here ỹ prophete dissuadethe chefely ỹ truste in to men/ when it is so/ that god is he which alone both maye save and will save all that truste in hym.

¶ The title. ¶ Prayse ye ỹ lorde.

PRayse ỹ lorde (my soule) I shall prayse the lorde whiles I lyve: I shall singe vnto my god as lõge as I shall have my beynge.

¶ truste not in princes which are but men: in whom there is no savinge helthe.

Their breath goeth forthe of their bodys: & by & by they are turned ito their erthe/in the same daye all their counsels perisshe.

Happe is he that seketh helpe of ỹ god of Jacob: and whois hope is ỹ lorde/his god.

Which hath made heavens and erthe: the see and what so ever are conteyned in them/which kepethe hys promyse for ever.

Which avengeth men vexed wrongfully: which geveth meate to ỹ hongre/it is the lorde ỹ loseth men in holde.

The lorde geveth syght to the blinde: the lorde lyfteth vp men oppressed/it is the lorde that loveth the rightwise.

The lorde kepeth strangers he lyfeth vppe the yonge fatherles and

the wedewes: & the porposes of thū.
godly he turnethe vp so downe.
The lorde shall be kynge for ever:
which is thy god (o Zyon) into all
ages. ¶ Praise ye the lorde.
¶ The argument into the. 147. psal
¶ In this psalme the prophet exhor
teth Israhel be name to ẏ prayse of
god/ & also ẏ cytesens of Jerusalem
Praise ye the lorde/ for it
is a plesaunte and a ioy-
full thynge to praise ow'
god: their is nothynge so
to be desyerd as the prayse of hym
The lorde shal restore Jerusalem:
and shall gather to gyther the scat-
red outelawes of Israhel
He healeth the broken in harte: ād
easeth their heuy labours.
He noumbrethe the starres: and
geveth names to them all.

Greate is owr lorde & greate is hys
powr: his witte maye noman cōpre-
The lorde lyfteth vp ẏ meke (hēde
lowlyons: & the proude vngodly he
casteth downe to the grounde.
Synge ye to the lorde with than-
kes gevīge: synge ye vnto owre god
with harpe.
Which overledeth theavens with
clowdes: ād prepareth rayne for the
erthe and bryngeth forth grasse in
the hylles.
Which geveth catall their foode: &
meate also to the ravens chekēs cal
lynge for it.
He delighteth not in stoughte and
stronge stedes: nether hath he plesu
re in the trompetes of men.
But his plesure is in thez that fe-
are hym: and truste vpon his mercy
Praise thou the lorde o Jerusalem:

prayse thy god o Zyon.

For it is he that shall strengthen the barres of thy gates: and shall lade thy eytesens withyn the with plentuouse gyftes.

He endueth thy costes aboute the with pease: and satisfieth the with the moste purest flower of ẏ whete

He sendeth forth hys plesures into therthe: his commaundements runneforth swyftly.

He geveth downe snowe lyke wull: and the horefroste he scatreth lyke asshes.

He casteth forth his haile like gobbetes of brede: who maye abide his

He sendeth forth his worde colde: and melteth them awaye: he leadeth backe his wynde/ and the waters drope downe.

It is he that tolde his plesures to

Jacob: & his ordinaunces ād decrees vnto Israhel.
With no nacion hath he thus dealte: nether to eny wother did he publyshe his decrees.

¶ Prayse ye the lorde.

¶ The argument into the.148.psal

¶ In this psalme the prophet exhorteth all creatures both hevenly & erthely to the prayse of god.

¶ The title. ¶ Prayse ye the lorde.

Prayse the lorde ye hevenly myndes: prayse ye hī all that are above.

Prayse hym all Aungels: prayse hym all his hoste rownde aboute hym.

Prayse hym sonne and mone: prayse hym all bryght & shynynge stares.

Prayse him ẏ moste hyghest hevēs: & ye waters ẏ ar above theavens

Laudate dominum de celis. Psa. 148.

Praise ye the name of the lorde: for he made all thynges with a worde. And hath made them to stande faste into all worldes: he hath geven them a lawe which they breke not. Prayse the Lorde all creatures off therthe: dragons & all depe waters Fyer / hayle / snowe / yse / stormey wyndes: doinge his commãdemẽte Mountayns and all hyghe hylles: frutfull trees / and all cedre trees. All wylde bestes & tame: all thinges that kiepe / and fethred fowles. Kynges of therthe and all people: princes and all rulers off therthe. Sengle men & maydens / olde men and yonge: prayse the name off the lorde for it is only hyghe and spredeover erthe and heavens. He shall lyftvp the power off hys people: it becomethe his sayntes to

prayse hym / which have professed hym: even Israhel his owne people which cometh vnto hym.

¶ Prayse ye the lorde.

¶ The argument into the. 149. psa

¶ In this Psalme the prophet exhorteth Israhel to prayse god.

¶ The title. ¶ Prayse ye the lorde.

Synge ye to the lorde with a newe dyte: his prayse shalbe in the congregaciō off the sayntes.

Israhel shall reioyse off his maker: and the cytesens of Zyon of their kynge.

They shall prayse his name with trompete: synge ye vnto hym with taberet and harpe.

For ẏ lord welplesed with his people: shal ornow'ne lowliōs with his saītes shal reioyse evē from helpe

their hartes / and the nobles shall triumphe in their couches.

The exaltynge of god is in theyr throtes: and in their handes a twey edged swerde.

To take vengeaunce vpon the gentiles: and to correcke the people.

To bynde their kynges in chaines: & their moste nobleste rulers in fetters of yerne.

To execute iugement emonge thē as it is writen: this glory shalbe vnto all that are his sayntes.

¶ The argument into the .150. psa.

In this psalme the Prophet exhorteth to the prayse of god: and that not only with voyce but with all maner of musicall instrumentes.

¶ The titleof this psalme.

¶ Prayse ye the lorde.

PRayse hym that kepet h his residence in his secrete holy place: prayse hym that reignethe in the firmamente / the seate off hys power.
Prayse hym for his strengthe: praise hym for his almyghtenes.
Prayse hym with souine of trompetes: praise hi with lutes & harpes.
Prayse him with timpany & taberet: prayse him with organs & pipes.
Prayse him with softe claricimbales: prayse hym with lowde claricymbales.
What so ev' thynge is endued with breathe: let it prayse the lorde.

LAUDE YE THE LORDE. AMEN.

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¶ Praise ye the lorde.